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DR. COKE'S SERMON AT THE ORDINATION OF BISHOP ASBURY.

The Substance of a Sermon, preached at Baltimore, in the State of Maryland, before the General Conference of the Methodist Episcopal Church, on the 27th of December, 1784, at the Ordination of the Rev. Francis Asbury to the Office of a Superintendent. Published at the Desire of the Conference.

BY THOMAS COKE, LL. D., SUPERINTENDENT OF THE SAID CHURCH.

"To the angel of the church in Philadelphia, write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold fast that which thou hast, that no man take thy crown," Rev. iii, 7-11.

THE most important part of a minister's duty is to insist on the great fundamental truths of Christianity. But he is called occasionally to consider subjects of a more confined and peculiar nature; and the intention of the present meeting more especially requires such an attempt. I shall therefore, with the assistance and blessing of God,

In the first place, vindicate our conduct in the present instance.

Secondly, open the words of my text.

And thirdly, delineate the character of a Christian bishop.

The Church of England, of which the society of Methodists, in general, have till lately professed themselves a part, did for many years groan in America under grievances of the heaviest kind. Subjected to a hierarchy which weighs every thing in the scales of politics, its most important interests were repeatedly sacrificed to the supposed advantages of England. The churches were, in general, filled with the parasites and bottle companions of the rich and the great. The humble and most importunate entreaties of the oppressed flocks, yea, the representations of a general assembly itself* were contemned and despised; every thing sacred must lie down at the feet of a party, the

* The Assembly of Virginia.

holiness and happiness of mankind be sacrificed to their views; and the drunkard, the fornicator, and the extortioner, triumphed over bleeding Zion, because they were faithful abettors of the ruling powers. But these intolerable fetters are now struck off, and the antichristian union which before subsisted between church and state is broken asunder. One happy consequence of which has been the expulsion of most of those hirelings* "who ate the fat and clothed themselves with the wool, but strengthened not the diseased, neither healed that which was sick, neither bound up that which was broken, neither brought again that which was driven away, neither sought that which was lost," Ezek. xxxiv, 3, 4.

The parochial churches in general being hereby vacant, our people were deprived of the sacraments through the greatest part of these States, and continue so still. What method can we take at this critical juncture? God has given us sufficient resources in ourselves, and, after mature deliberation, we believe that we are called to draw them forth.

"But what right have you to ordain?" The same right as most of the reformed churches in Christendom: our ordination, in its lowest view, being equal to any of the Presbyterian, as originating with three presbyters of the Church of England.

"But what right have you to exercise the episcopal office?" To me the most manifest and clear. God has been pleased, by Mr. Wesley, to raise up in America and Europe a numerous society, well known by the name of Methodists. The whole body have invariably esteemed this man as their chief pastor, under Christ. He has constantly appointed all their religious officers from the highest to the lowest, by himself or his delegate. And we are fully persuaded there is no church office which he judges expedient for the welfare of the people intrusted to his charge, but, as essential to his station, he has a power to ordain. After long deliberation he saw it his duty to form his society in America into an independent church; but he loved the most excellent liturgy of the Church of England, he loved its rights and ceremonies, and therefore adopted them in most instances for the present case.

Besides, in addition to this, we have every qualification for an episcopal church which that of Alexandria (a church of no small note in the primitive times) possessed for two hundred years. Our bishops, or superintendents, (as we rather call them,) having been elected or received by the suffrages of the whole body of our ministers through the continent, assembled in general conference.

"But don't you break the succession?" The uninterrupted succession of bishops is a point that has been long given up by the ablest Protestant defenders of episcopacy. Bishop Hoadley himself, in his celebrated controversy with Dr. Calamy, allows it to be unnecessary. His words are, "To the thirteenth question I answer, that I think not an *uninterrupted line of succession* of regularly ordained bishops

* I am deeply conscious that the observation by no means reaches to the *whole* body of the clergy of the Church of England. There are many of them whose characters I greatly esteem, and at whose feet I should think it an honor to sit.

necessary.”* He also grants the authenticity of the anecdote given us by St. Jerome, which informs us that the church of Alexandria, mentioned above, had no regular succession from the time of St. Mark the evangelist, the first bishop of that church, to the time of Dionysius, a space of two hundred years: but the college of presbyters on the death of a bishop elected another in his stead. We are also informed from the epistle of St. Clement to the Corinthians,† written soon after the death of St. Paul—a writer whose works are next in precedence to the canon of Scripture, and probably written by immediate inspiration—that the church of Corinth was then governed by a college of presbyters. And from the epistle of St. Polycarp to the church of Philippi,‡ written in the year of our Lord 116, we also find that the Christian Philippians were then governed only by a college of presbyters. So that the primitive Christians were so far from esteeming the *regular succession* as essential to the constitution of a Christian church, that in some instances *episcopacy itself* was wholly omitted.

But of all the forms of church government, we think a *moderate* episcopacy the best. The executive power being lodged in the hands of one, or at least a few, vigor and activity are given to the resolves of the body, and those two essential requisities for any grand undertaking are sweetly united—calmness and wisdom in deliberating; and in the executive department, expedition and force.

“But are you not *schismatics* by your separation from the Church?” A Christian church is a body of professors who hold the *fundamentals* of the Christian religion in *doctrine* and *practice*. But we are not ignorant—we *cannot* be ignorant, that the chief part of the clergy and members of the Church of England (so called) do either tacitly or explicitly deny the doctrine of *justification by faith, the knowledge of salvation by the remission of sins, and the witness of the Spirit of God*—points which we esteem *most fundamental*, yea, *essentially necessary* to constitute a child of God. We are not—we *cannot* be ignorant, that they justify as innocent many of the criminal pleasures of the world—card playing, dancing, theatrical amusements, &c.—pleasures utterly inconsistent with union and communion with God. And, though we admire their liturgy, and are determined to retain it with a few alterations, we cannot, we will not hold connection with them, till the Holy Spirit of God has made them see and feel the evil of the practices, and the importance of the doctrines mentioned above. And for this schism (if it must have the name) we are cheerfully ready to answer at the bar of God.

“Why then did you not separate before?” It has long been the desire of the majority of the preachers and people. But they submitted to the superior judgment of Mr. Wesley, who, till the revolution, doubted the propriety of the step.

“But did not your preachers constantly exhort the people to attend the service of the Church of England?” In the general they did, from a full persuasion, drawn from experience, that we had no other alternative to preserve our society, but an adherence to the Church of England, which was totally destitute of real discipline, or a formation

* London edition, Oct., 1712, p. 489.

† Clem., Ep. i, sect. xliii, xlvii, liv, lvii, pp. 172, 174, 177, 178.

‡ Polycarp, ad Philip. Salutat., sect. v, vi, xi, pp. 186, 188, 189.

of ourselves into an independent church; and some of them, perhaps, did this with a degree of imprudence which I cannot defend.

But I proceed to open my text.

"To the angel of the church in Philadelphia, write." It is evident to every discerning reader that the words bishop, elder, overseer, &c., are synonymous terms throughout the writings of St. Paul. Nor do I recollect a single instance in the New Testament where any peculiar title is given to the superior officers of the church, (such as were Timothy and Titus,) except in the epistles of our Lord to the seven churches of Asia, where they are distinguished by the name of angel—the prime messengers of Christ to his churches. St. John wrote the Revelation in the isle of Patmos, near the close of his life, when the gospel had gained considerable ground in the world, and many numerous societies of Christians had been formed. Among the principal of these were the seven churches of Asia, which were evidently (what we now call) episcopal churches. For it will hardly admit of a doubt, but these capital societies had in each of them a college of presbyters. And had these been all on an equality, our Lord would never have directed these epistles respectively to a *single* angel. And *all of them* being thus addressed, we have reasonable ground to presume that the churches in general, even before the death of St. John, were of the episcopal order. And of how great importance must the office of these angels have been, when the Lord addressed himself only to them, as if the welfare of their respective churches entirely depended on them!

"These things, saith he that is holy, he that is true." Who is of purer eyes than to behold iniquity with approbation, and delights in sincerity and truth, the everlasting fountain of truth and holiness, who therefore demands the deepest attention.

"He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." In allusion to the governor of a city, who has the full command of the gates thereof; so has the Lord Jesus, of whom David was a type, over the new Jerusalem, to open it to the faithful, and shut it against all that defile.

"I know thy works." I am acquainted with all thy gracious tempers, thy fervent zeal, thine abundant labors, for the welfare of my church and the glory of my name.

"Behold, I have set before thee an open door, and no man can shut it." I have indulged thy fervent spirit, have enlarged thy circle of action, and will so clothe thee with my strength, that no power upon earth shall be able to restrain thee in thy glorious course.

"For thou hast a little strength, and hast kept my word, and hast not denied my name." Thou hast a little measure of the divine power within thee, and hast been a faithful steward of it. Thou hast confessed my name before this wicked generation, and borne a faithful testimony to the word of my truth.

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Those who despise thee, who pretend to be of the true circumcision, but are the greatest enemies of the real circumcision of the heart, I will bring them to thy feet, and compel them to acknowledge that thou

art my beloved, and that I have honored thee. How high was this excellent man in the esteem of his Lord! And how ought the recollection of this to kindle every spark of holy ambition in the faithful superintendents of his church!

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Because thou hast been faithful, and hast endured hardship, and followed me, I will hide thee under the covert of my wings from all the judgments and calamities which I will inflict on mankind, to try them, and sift them, and separate the faithful from the wicked.

"Behold, I come quickly: hold fast that which thou hast, that no man take thy crown." I shall soon appear to bestow on thee thy glorious reward—that peculiar crown which I have reserved for my beloved servant, who, through my grace, has been so faithful a co-worker with me in my great plan of general happiness. Therefore hold fast thy love, thy zeal, thine important activity, that no man step into thy place before the work I have given thee to do be finished, and take thy crown—the exceeding weight of glory which I have kept for thee in store.

Having just touched on the general character of this amiable bishop* of the church of Philadelphia, as displayed in my text, which, had it been the will of God, we could wish to have seen at fuller length, I proceed to consider the grand characteristics of a Christian bishop.

1. His *humility*. This is the *preservatrix virtutum*, the guard of every other grace. As some one beautifully observes, other graces, without humility, are like a fine powder in the wind without a cover. Let a man be ever so zealous, ever so laborious, yet if he wants humility, he will be only like Penelope with her web in the ancient fable, undoing at one time what he does at another. There is something interwoven with human nature which immediately recoils at the very appearance of pride. But this man is clothed with humility. When no other grace shines forth, still we discern this beautiful veil. We give him credit for every thing. And when, in spite of all his caution, some hidden gem peeps out, it sparkles with redoubled lustre. But, above all, he is a vessel fit for his Master's use. His eye is single, he moves directly on; his only desire is to glorify God and benefit mankind, yea, he lives for no other end. He is "in a strait between two, having a desire to depart and be with Christ," and at the same time a fervent desire to be a blessing to his fellow-creatures. "He is crucified to the world, and the world to him." And his soul, disentangled from every selfish view, and emptied of every selfish desire, is a fit receptacle of all the divine gifts which God is willing to bestow. He continually lies at the feet of his Lord, and the language of his heart is, "Not unto me, not unto me, but unto thy name, O Jehovah, be all the praise!"

"Flow back the rivers to the sea,
And let my all be lost in Thee."

* I here use the word *bishop* in its present sense, as signifying an officer of the church superior to the presbyters.

There is no impediment in his soul to the divine operations. He is as the clay in the hand of the potter, as the pen in the hand of the ready writer. His humble spirit simply inquires into the will of its God, and when that is discovered, confers no longer with flesh and blood, but fulfils it with the most entire resignation and great delight.

2. *His meekness.* This is a *passive* grace. It is the sacred ballast of the soul—that evenness, that divine serenity of spirit which “is not provoked,” which nothing can move to wrath—that moderation spoken of by St. Paul, which harmonizes all the passions, and holds every power of the heart in sweet subjection—it ties them all to the horns of the altar. In this the Christian bishop eminently shines. Amid all the contradictions of sinners, and the provoking of tongues, he still retains his gracious temper, and discovers no emotion but that of pity and compassion—all is softness, all is love. This is the quiet spirit, whose price is great in the sight of God. 1 Pet. iii, 4. It is the Spirit of the Lamb, whose voice was not heard in the streets; who was oppressed and afflicted, yea, was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. O how contrary to the spirit of the meek and lowly Jesus is the turbulence and violence of many who call themselves the ministers of Christ! “But the sheep will flee from such, for they know not their voice.”

3. *His gentleness.* This is an *active* grace, which flows out in the converse and the carriage. It is Christian courtesy. This also the Christian bishop possesses in a high degree. “Grace is poured into his lips,” for “out of the fulness of his Lord he receiveth grace for grace.” Nothing that is grating drops from his mouth. His very reproofs are dipt in oil. How insinuating is all his language, while the hearer hangs upon his tongue! His words “drop like the gentle rain from heaven upon the place beneath.” His looks, and every gesture, and every feature, beam forth love. This is a key to open hearts with. What an amazing field of action does this engaging temper, accompanied by the blessing of God, gradually open to his zealous soul! He makes religion appear amiable even in the judgment of the world itself. And excepting when employed in the severer duties of his function, he knows nothing of the pain of giving pain.

4. *His patience.* This is the grace that “endures all things”—that flows out in sufferings and trials, and bears up the soul under every difficulty—*sub pondere crescit*. The more it is exercised, the stronger it grows. Let us view the Christian bishop in this respect. Behold, with what a steady pace he moves! Equally unshaken by the smiles or frowns of men, he gently moves along, like a mighty river, that bears down all before it, and yet waters every fertile meadow on its sides. His great Zerubbabel proceeds before him, and every mountain drops into a plain. His soul “looks to Jesus, who endured the cross, despising the shame,” and earnestly endeavors

“To trace *his* example, the world to disdain,
And constantly trample on pleasure and pain.”

He smiles at persecution, and thanks his God for the opportunity of displaying an example to the world of the religion he proclaims. Thus does he go on, till he has finished the work which God has given him

to do. And when the organs of his body have been weakened and enervated by the diseases which sooner or later assault the mortal frame, he still puts forth his little strength for the glorious cause in which he has been so long engaged, till having "fought the good fight, and finished his course," he drops asleep in the arms of his God.

5. His *fortitude*. His soul is far above the fear of temporal dangers. He possesses this cardinal virtue in all its strength and vigor. He "adds to his faith, *courage*," 2 Pet. i, 5. And though it is so divinely tempered by all the softer passions, as to be hid to all but the discerning eye, when not drawn out to action; yet there it ever resides, even in his inmost soul, like an iron pillar strong. But when the church, which he fosters in his anxious bosom, is in danger, he always steps out the foremost. He stands in the front of the battle, and endeavors to receive himself all the fire of the enemy. Like a faithful shepherd he steps between the wolf and the sheep, and is perfectly willing to lay down his life for their sake. If you touch the church of God, you touch the apple of his eye. And though he is not entirely ignorant of the value of his life and labors, yet when the cause of Zion calls him forth, "he mocketh at fear, and is not affrighted, neither turneth he back from the sword:" he beholds his once suffering, but now exalted Saviour. He looks up to the noble army of martyrs, "the cloud of witnesses," and follows their glorious track,

"Pain, want defies; enjoys disgrace;
Glories at dissolution near."

6. His *impartiality*. This is the rarest of all the virtues, and yet one of the most important for a ruler of the church. There is nothing more intolerable to mankind than partiality in him that governs; and it always springs in part from a meanness and baseness of mind. It meets with such immediate and effectual resistance, that all the reins of discipline are dropped, and the vineyard of the Lord thrown open to every beast of prey. But the Christian bishop is "without partiality and without hypocrisy." He moves by equal rules. He seeks not the praise of men, but serveth the Lord Christ. He meets with the constant and effectual support of those whom only he esteems—the upright and the good. And when the welfare of the church demands the separation of a rotten member, however rich, however honorable, however powerful, he clothes himself with the dignity of his office, and executes the will of God.

7. His *zeal*. In this he is eminent indeed. For though it is softened and corrected by the other graces, yet it wraps up his heart in the interests of Zion, and "the zeal of the Lord's house eats him up." He pants for the conversion of the whole world, and cries out with the souls under the altar, "How long, O Lord?" How far does his rapid spirit rise above the honors, the riches, and the pleasures of the world! He leaves them at a distance behind. His whole attention is swallowed up by greater things than these. While the men of the world are variously employed in the pursuit of earthly objects, he endeavors, in the Spirit of his Lord, to extract honey out of every flower, good out of every evil. He watches the opportunity, runs through every open door, and "spends, and is spent," for the good of mankind.

8. His *wisdom*. This reigns over all his soul. He is prepared for it by the God of *nature*, and endued with it by the God of *grace*. He was born to govern. He is "as wise as a serpent." His eye continually pervades the whole circle of his work, and yet who so blind as he? Isa. xlii, 19. He is all ear, and yet none is so deaf. He sets his feet in the centre of his sphere, and feels the smallest motion through every parallel. He knows with clear precision when to speak, and when to be silent; when to move, and when to be still; when to parry, and when to thrust. He has a quick discernment of men and manners; but he "lays hands *suddenly* on no man." His choice of laborers proceeds from the ripest judgment, and from the clearest evidence that can be procured. He feels all the strength of his resources, as if they were wholly centred in himself, and knows how and when to draw them forth. He is acquainted with the various views, the knowledge, the situation, the circumstances and the wishes of the people; and the various gifts, graces, and abilities of the pastors. He makes them all to tally. He brings out all his force against the common enemy, he spreads out all his sails to every favorable wind, he keeps in motion every wheel of the machine, and uses to the uttermost every person and every thing within his power for the glory of God and the prosperity of his church.

9. His *communion with God and confidence in him*. These support him under all his trials. He lives within the veil. His soul cleaves to God; and he waters all his endeavors with fervent prayers. He bears upon the altar of his heart the interests of the church of Christ, and sends them up to the throne of grace with all the sacred fervor of devotion. He spreads out all his hopes and all his fears before his God, and "makes all his requests known unto him;" and then returns to his labors with cheerfulness and vigor. He "walks with God," and moves with a full confidence and divine assurance of success, so far as the means he uses can answer the great end of every thing he does—the glory of God and the good of mankind.

Lastly: his *seriousness*. Though he lies at the feet of all the lovers of Jesus, yet he never debases himself. He knows his station, and "magnifies his office." The enemies of God may fear and hate him, but they cannot despise him. No lightness of spirit is observable in him; all is dignity as well as love. The company of the greatest upon earth affects him not. He lives in the presence of his Master, and says nothing but what is becoming the audience chamber of the King of kings.

O what a blessing to the world is the man who answers this description, "a polished shaft in the quiver" of God, "a burning and a shining light!" His spices are continually perfuming the place where he is, (Cant. iv, 16,) and "rivers of living water flow out of his belly" (John vii, 38) for the benefit of all among whom he sojourns. When he visits a people, he comes "in the fulness of the blessing of the gospel, and his Master's feet are heard behind him." He husbands every golden moment, picks up every fragment of time, and devotes his little all to the service of his Lord. He looks with the deepest contempt on filthy lucre, and is perfectly satisfied with the "riches of Christ."

"O thou lover of souls, who wilt not the death of a sinner, have pity on the world! Remember Calvary, hear the pleading Intercessor,

and raise up men after thine own heart, full of the Holy Ghost, full of love and full of zeal! Guide them by thy Spirit, accompany them with thine omnipotence, that they may tread down the kingdom of Satan under their feet, and on its ruins build up thy glorious church."

You may now easily perceive the dreadful effects of raising immoral or unconverted men to the government of the church. The baneful influence of their example is so extensive, that all the skill and cruelty of devils can hardly fabricate a greater curse than *an irreligious bishop*.

But, "O thou man of God, follow after righteousness, godliness, faith, love, patience, and meekness. Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Keep that which is committed to thy trust. Be not thou ashamed of the testimony of our Lord, but be thou a partaker of the afflictions of the gospel, according to the power of God. Endure hardship as a good soldier of Jesus Christ. Do the work of an evangelist, and make full proof of thy ministry." And thy God will open to thee a wide door indeed, which all thine enemies shall not be able to shut. He will carry his gospel under thy direction from sea to sea, yea, perhaps from one end of the continent to the other. Only feel thine importance, and feel thy danger, and let "not the foot of pride come against thee;" but preserve thyself in all humility, and chastity, and holy love, and thou shalt be a vessel of gold in the sanctuary of God, thou shalt bring millions to righteousness immediately or remotely, and shalt shine in glory as a star of the first magnitude for ever and ever. Dan. xii, 3.

O thou who art the Holy One and the true, consecrate this thy servant with the fire of divine love, separate him for the most glorious purposes, make him a star in thine own right hand, and fulfil in him and by him all the good pleasure of thy goodness!

For the Methodist Magazine and Quarterly Review.

TRUE PIETY INDISPENSABLE IN A GOSPEL MINISTER.

An Address intended to be delivered before the "Young Men's Society for Mental and Moral Improvement," of the Baltimore Conference, Georgetown, D. C., March, 1840.

BY REV. T. O. SUMMERS, MISSIONARY TO TEXAS, LATE OF THE BALTIMORE CON.

MY BRETHREN,—Another conference anniversary has summoned us together in this place; and among the duties which claim our attention are those which belong to our own association. And by your appointment the incipient exercise devolves on him who now addresses you.

As time measures off its annual circuits, it is impossible for a contemplative mind not to travel through the scenes of each departed cycle, and to bring up for reflection the events with which that part of our history comprised within the given limits may have been identified. As Methodists, we review the past year with undying interest, seeing that it was hallowed by the eucharistical centennial services of

the thousands of our Israel! My brethren, it was a glorious year; yea, it was an unspeakable privilege with which we were favored to celebrate the first centenary of our beloved Methodism. But to many of us it was also a year of trial. The stern hand of affliction was laid upon us—we were made to tremble in its iron grasp, and to sink beneath its leaden weight. Mysterious providences lowered around us; and the vision of faith could alone discover the gracious smiles which were secreted behind the gathering frowns. Ah! there are seasons which try men's souls—seasons which put their religion to the test—which bring into requisition all their grace—which throw them upon their resources—no; not upon *their* resources, but upon the resources of *their God*! And, O! what a mercy if they can then verify the confidential and triumphant language of the sacred poet, "God is our refuge and strength, a very present help in trouble." When the spirit is, as it were, fluttering between two worlds, not knowing of which, in a single hour, it will be the inhabitant—in that state of awful uncertainty, when the stoutest heroes are made to cower and be afraid—then to feel calm and resigned, and confiding in the merits of the Redeemer, to be enabled to exclaim, "To me to live is Christ, and to die is gain;" O what a privilege is this! At such a time what a shade is cast upon "the kingdoms of the world, and the glory of them!" Superior splendors and surpassing beauties, the ravishing glories of paradise, and the ineffable loveliness of the Saviour, having attracted our attention, and charmed our raptured spirits, we are enabled to sympathize with St. Paul in the sublimated feelings which prompted the noble exclamation, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

Moreover, under these circumstances, how clearly does a minister discover the imperfections which have characterized his ministry; how deeply does he deplore them; how fervently does he pray that, should his life be prolonged, he may be enabled to give himself more fully to his important work! How earnestly does he resolve that, obtaining help from on high, this shall be the case! that the work of saving souls, building up the church, advancing the Redeemer's glory—these as paramount objects shall receive his first and last regards—his constant and exclusive labors! that those habits of thought and action which are calculated to subserve these ends, and those alone, shall obtain his attention!

My brethren, I have not sketched you a fancy picture. You are aware of this. I am, therefore, relieved of the task of advertg more directly to those circumstances which originated the reflections which I have just submitted. When surrounded with the circumstances in question, I was led to reflect much upon the qualifications requisite in a minister of the gospel for the due discharge of his important duties; and you will not be surprised at my considering true, genuine piety, an indispensable qualification—a *sine qua non* in the ambassador for Christ—without which all other qualifications are as sounding brass or a tinkling cymbal.

Purity of character is so perfectly congruous with the work of a minister that it would seem as though the very fitness of things would be a sufficient motive to preserve him from the pollutions of the

world. There is not a single act that he is called upon to perform but is a holy act. He handles the vessels of the sanctuary, and upon every one of them is inscribed, **HOLINESS UNTO THE LORD**. He ministers in that sacred place concerning which it is said, "Holiness becometh thine house, O Lord, for ever." To display the peerless perfections of God; the unspotted purity of his perfect law, and the lovely features of his holy gospel; to form the lives of Christians after the divine model; to allure them to virtue by an exhibition of its enchanting characteristics, and the hallowed enjoyments with which it will be rewarded in the holy city where nothing that is impure can ever enter; these are the exercises in which the gospel minister is called to engage. Can any thing be more shocking to our ideas of consistency than to imagine a man whose character is the reverse of what we have stated, profanely mingling in these sacred services, and presumptuously exercising these holy functions—putting forth his hands polluted with the filth of earth, and taking the vessels of the Lord, the meanest of which in the Christian temple are like the golden bowls which were before the Jewish altar; and daring, with a temerity greater than that of Nadab and Abihu, to present unto the Lord the devotions of his people? When on a subject like this, I know, my brethren, that you will forgive me for these impassioned exclamations. And I am certain that you will believe me when I say, that a man may have a decent respect for religion, and indeed may wish it success, and may sincerely labor to advance its interests, but unless his heart be right in the sight of God, unless the love of Christ constrain him, there is no affinity between him and his work, he has no adaptation to it, he is not moving in his proper orbit, and there is an inconsistency in his entire career.

But personal piety is necessary to give us a knowledge of our work as ministers of Christ. Whatever other qualifications we may possess, depend upon it we must graduate in the school of Christian experience, and receive our diploma from the Holy Spirit, before we can be able ministers of the New Testament. It is evident that a man must understand the nature of that work which he would perform before he can accomplish it: now, the work which we have to perform is a *heart* work; and it is necessary that we should understand the work of God in the heart before we can properly exercise the ministerial functions. And we scruple not to affirm that no man who has not experienced the work of God in his own heart can form a correct estimate of its real nature. Can any man conceive adequately of the infinite purity of the divine law, and the exceeding sinfulness of sin, until he has passed through the state described by St. Paul in the seventh chapter of his Epistle to the Romans? Can any man understand clearly the nature of those painful and powerful emotions which characterize "repentance unto life" until he has been made the subject thereof? Can any man form a correct idea of that faith which is the gift of God, and upon which is suspended the salvation of the soul, until he has himself believed with a heart unto righteousness? Can any man imagine how deep and extensive the peace, how pure and rapturous the joy, how elevating and inspiring the hope, how heavenly and ardent the love, which religion originates in the heart, until he himself has been constituted a subject of the kingdom of grace? Can

any man opine justly of those inward trials which Christians suffer, and that rigid discipline to which they are subjected, until he himself has girded on the divine panoply, and encountered the armies of the aliens? No, my brethren; "The heart knoweth its own bitterness, and a stranger intermeddleth not with its joy." But the points embraced in these interrogatories comprehend the sum and substance of the minister's work. And unless he is familiar with them he cannot make *full proof* of his ministry—if *any proof at all*. True, a man whose views are evangelical and orthodox may descant upon these subjects, and sometimes to the advantage of his people, even though he may have neither part nor lot in the matter; but his experienced hearers will soon discover that though taught of man he has never been taught of God, and that, consequently, there is a deficiency in his ministrations which words cannot well describe. Thus if he discourses on the precepts of the divine law, he is deficient in *power*; if on the sins of his hearers, he is deficient in *point*; if he would describe *repentance*, with tearless eyes, he tries in vain to show the meltings of a broken heart; if he attempts to open the door of faith to the penitent inquirer, he knows not how to use the sacred key; if he would administer to the afflicted and the tempted believer, he wants *sympathy*; if he would discuss the privileges of Christianity, he lacks *unction*. In short, he cannot adopt the language of St. Paul, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." No, my brethren; he cannot speak the deep things of God, for they never have been revealed unto him. But the minister who has the mind of Christ speaks a language with which he is perfectly familiar when he discourses on these divine verities.

Furthermore: in the absence of personal piety a minister is destitute of those graces which are necessary to the successful exercise of his important functions.

The man who never has felt the impotency of human nature can never act in the spirit of self-distrust which is inseparable from success in this holy work. A minister has so many temptations, arising from his peculiar circumstances, to indulge in ideas of his own importance, that if the pride of his heart has never been subdued by the grace of God, it is impossible for him not to think more highly of himself than he ought to think. And thus, instead of saying with St. Paul, "Not that we are sufficient of ourselves to think any thing as of ourselves, but all our sufficiency is of God;" he will be disposed to depend upon his own strength, upon his own wisdom, eloquence, or address. Possessed of such feelings he will be inclined to preach *himself*, and *not Christ Jesus the Lord*. He lacks that humility which would induce him to exhibit the Saviour to his people, and to hide himself behind him, thereby declaring, "I have determined not to know any thing among you, save Jesus Christ and him crucified." And, O! my brethren, if it be true that "God *resisteth* the proud," how overwhelming the consideration, that while a man is professedly laboring to promote the cause of God, he might hear the voice of the Most High addressing him, "Behold, I have come out to withstand thee, because thy way is perverse before me." It is a settled point in the divine administration to *hide pride from man*, and, therefore, it

cannot be supposed that God will sanction the efforts of that man who, though arrayed in the sacred attire, sacrilegiously attempts to rob God of that glory which is his inalienable right, which he will not give to another.

Immediately connected with this self-distrust is confidence in God. This no man is prepared to exercise until he has felt his own insufficiency. And even then it requires an experimental acquaintance with God, by faith, before we are prepared to exercise confidence in him in reference to the great work in which we are engaged. We must have personal experience of his wisdom, power, and love, or we shall not be prepared to confide in those perfections of his nature which constitute the basis of all our hopes as ministers of the Lord Jesus Christ. And without this holy confidence it will be in vain for us to read the promises which cheer the heart of the faithful minister: "Lo! I am with you alway, even unto the end of the world." "I will give you a mouth and wisdom, which all your enemies shall not be able to gainsay or resist." And how much an humble reliance upon these assurances of our divine Redeemer enlivens and strengthens the man of God is known to none but himself. It relieves him from those anxieties and solitudes which, having no respect to his duty, but only to the issue of its performance, would only distract his mind and depress his spirit while attending to his sacred work. Without this habit of confidence in God he will either neglect the duty of prayer altogether, or else attend to it without any profit, from an absolute incapacity for the exercise. No man can rationally make his wants known unto God by prayer and supplication unless he believes that God will hear and answer his requests. And if a man should be so unreasonable as to approach the throne of grace without a spirit of humble confidence, he may rest assured that God will not be so preposterous as to respect his petition. "Let him ask in faith," says the apostle, "nothing wavering. For he that wavereth is like the wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." And the Scripture makes no distinction between those prayers which we offer exclusively for ourselves, and those which we offer for others. Neither the one nor the other will be regarded unless offered in faith. The Lord Jesus, when upon earth, required the same confidence in his ability and willingness to bless, on the part of those who applied to him for others, as on the part of those who applied to him for themselves. Now if these sentiments be incontrovertible, in what a position do they place that man who, professing to be a minister of Christ, has not learned where his great strength lieth, and is absolutely unprepared to discharge a duty which is of the greatest importance to a private Christian, and especially characteristic of him who ministers in holy things! Imagine to yourselves, my brethren, a *prayerless minister*! Surely your imagination must possess unusual strength to conceive such a monster. Why, my brethren, while one half of a minister's duty is to speak for God, the other half of his duty is to speak to God. And unless he attends to the latter, attention to the former is only a solemn farce. Can a man expect that God will sanction his labors, and support and bless him in their performance, while for these things he has not been inquired of to do it for him? No, verily; the munificence of the

divine Being does not thus degenerate to prodigality. Nor is he so inconsistent as to secure that success to prayerless ministers with which he favors those holy men who bow their knees before the God and Father of our Lord Jesus Christ, and pour forth the fervent petitions of their souls at the throne of grace. Even his well beloved Son can obtain no blessing for the church or the world without presenting his intercessory prayer. He must "ask" of the eternal Father before he can receive "the heathen for his inheritance, and the uttermost parts of the earth for his possession." And we would do well to remember that the servant is not above his Lord.

True piety is, moreover, the parent of that zeal which characterizes a faithful minister. It is its parent and its nurse. Indeed, a man may have a factitious zeal, which he may, for a time, palm upon his people for that sacred fervor which alone deserves the name. But they will soon discover that there is an essential difference between a mere effervescence of spirit and noisy burst of feeling, and that holy animation and sacred energy which true religion alone inspires. A man will, sooner or later, be detected in offering strange fire before the Lord. His spirit, his manner, his entire conduct will soon reveal his true character, and show the baselessness of his pretensions. It is utterly impossible for a man to possess true zeal, which is nothing but the *pure flame of love*, unless the love of God be shed abroad in his heart, by the Holy Ghost given unto him. He must be a subject of the *grace* of God before he can possess zeal for the *glory* of God. He must be *constrained by the love of Christ* before he can manifest zeal for the *cause* of Christ. He must so feel the worth of his own soul as to give diligence to secure its salvation before he can feel true concern for the souls of others, and labor earnestly to secure their salvation. Nor is the possession of this zeal a matter of secondary importance. Only consider, my brethren, the great work in which you are engaged, and the important interests which you are called to subserve, and then ask yourselves if tameness be not a sin which scarcely admits of forgiveness. Surely the powerful motives to an energetic employment of your talents should induce you so to act as that you may be justified in the adoption of the Saviour's language, "The zeal of thine house hath eaten me up." Thus it was with the blessed apostles—they served the Lord with all humility of mind, and with many tears and temptations; they taught the people publicly, and from house to house; warning every one night and day with tears; not counting their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God.

To true piety also belongs the grace of patience, which is necessary to give perpetuity to our zeal and success to our operations. Consider the nature of the ministerial work, the difficulties which are in the way of its discharge, with the numerous discouragements which they originate; and then ask yourselves if you should not let patience have her perfect work. In the absence of this grace, admitting that you possessed every other, it would be impossible for you to succeed. For then if you did not immediately discover the fruit of your labors you would be thrown into a state of doubt and despondency, which would paralyze all your powers, and cause a suspension of all your efforts.

And the circumstances of the case will rarely admit of your seeing at once the fruit of your labors. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." And shall he manifest patience in reference to these inferior things, and we, who have to culture the Lord's husbandry, refuse to wait until he shall give the increase? Ah! my brethren, it is not the work of a day to ascertain the character and habits of those we are called upon to serve, to dispel their ignorance, to remove their prejudices, to chain their attention, to mold their feelings, to regulate their lives. Nor is it the property of philosophical stoicism to bear with their dullness, to endure their ingratitude, and to repay their insults with the kind returns of love. Nothing short of that patience which Christianity claims as her exclusive right, which she alone can inspire, is adequate to such a task. A thirst for popular applause may induce a man to make powerful efforts to discharge himself well in the pulpit; but what is it, my brethren, that will incite a man to place himself with the apostles, who could say, "Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the earth, and the offscouring of all things unto this day?" And again: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." When we see a minister descending from the pulpit to mingle with his people in the various associations of life, visiting them from house to house, admonishing them when rejoicing in the smiles of the world, sympathizing with them when suffering beneath its frowns, encouraging them to persevere in piety, and reproving them faithfully and fearlessly when they depart from the holy commandment; when we see him comforting the aged and the dying by unfolding to them the glories and felicities of the future state; guarding the middle aged from being swallowed up in the vortex of the world; and guiding the young into the paths of piety and virtue; when we see a minister performing such services as these, then do we see one who, in imitation of the apostle's example, and in obedience to his instructions, "does the work of an evangelist, and makes full proof of his ministry."

Again: the piety of the minister recommends his teachings to the people of his charge. On this point it is totally unnecessary for me to dwell. All the world acknowledges the force of example, and probably in no case is it felt so powerfully as in the case before us. Hence the apostle charges his son Timothy to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." And we ought so to practice upon this advice that our people may be equally safe in obeying our precepts, and in copying our lives. Yes; the genius of our piety ought to stand prepared to give the challenge, "Which of you convinceth me of sin?" And we ought to be always ready to use the language of St. Paul, "Be ye followers of me, even as I am of Christ." O what a solemn thought, that our pulpit labors may result in a mere abortion if our lives do not corres-

pond with our teachings! that our conduct constitutes the mold by which the lives of our people will be shaped, the rule by which they will be regulated! What an overpowering consideration! What a motive to holy living! And how should it influence us to meditate on these things, to give ourselves wholly unto them, that in so doing we may both save ourselves and them that hear us!

My brethren, the reasons which we have submitted constitute an *arch* which finds its *key* in the positive command of God: "Be ye clean that bear the vessels of the Lord." "But thou, O man of God, flee evil things; and follow after righteousness, godliness, faith, love, patience, meekness." "Keep thyself pure." And, remember, these commands are given to us, as ministers of the sanctuary, in addition to all the other injunctions which are binding upon us, in common with private Christians.

In view of these considerations, let us be holy. Let the congruity of personal piety with the clerical profession, its necessity to make us acquainted with our work, its indispensableness in the origination and perpetuation of those graces which are inseparable from success, the exemplary influence which ministers exert, and, above all, the command of the eternal God, induce such an attention to this important subject, that our loins shall be always girded about, and our lights burning, and we ourselves like unto men that wait for their Lord, that when he cometh we may open unto him immediately. Upon such the Saviour himself has pronounced a blessing, and they shall be blessed. Having gone forth weeping, bearing precious seed, they shall surely return with joy, bringing their sheaves with them.

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THE PRESENT AGE FAVORABLE TO INTELLECTUAL CULTIVATION.

THE subject on which I propose to offer some thoughts is by no means uninteresting, viz., the present age, &c. It is interesting in its bearing on individual character, and, if properly pursued, is interesting in the details it may lead us to survey. And if my effort on this occasion shall encourage one laborer in the fields of intellectual toil, or arouse the latent energy of some slumbering genius, it will be amply, richly rewarded.

The importance and duty of mental culture have never been questioned, except by ignorance, prejudice, or bigotry. So long as the mind is the avenue to the heart, furnishing it with subjects on which, and motives from which, to feel either joy or sorrow, duty or interest, so long as the mind is the great instrument employed in accomplishing the objects of our desires, purposes, and convictions, the instrument without which art and science, law, government, religion, and social life itself would be a perfect blank, so long must its improvement demand our serious attention.

The great object of education, whether pursued in set form of school instruction, or by one's own exertions in practical observation and experiment, should be, so far as the mind is concerned, to stimulate

and strengthen its faculties, that it may become capable of itself to understand and appropriate every subject within the range of human comprehension, or, at least, within the circle of the pursuits of the student. Knowledge is good; but that knowledge only is *power* which finds its measure and master in the understanding, and can be applied by its possessor to the promotion of some object of profit or happiness.

I acknowledge the importance of the three great branches of education, physical, intellectual, and moral. To train man best to accomplish the high purpose of his being, body, soul, and spirit should be improved in the highest possible degree, and all be entirely sanctified to the service of God. The employment of the mind in the neglect of the supremacy of the moral feelings has produced disastrous results. But religion needs the aid of intelligence and reason; and her glorious conquests have been achieved, under God, by minds endowed with power either by superior intelligence, or by inspired and miraculous gifts.

Though the improvement of the mind be always important, yet there have been times and places (and such places still exist) in which it has been exceedingly limited, or altogether prohibited. It is a matter of some consequence, therefore, to ascertain the bearing of our present position on this point. As social, intellectual, and religious beings, we have a momentous interest in whatever passing events indicate of human privilege and duty. We cannot, with impunity, fold our arms, and sit down in haughty indifference to "the signs of the times." As American citizens, and as members of the great family of man, we are called on to contribute our share of influence on the side of knowledge, virtue, and benevolence in the various crises of affairs through which we may be passing. And how can we tell what we must do, without a comprehensive survey of our various relations, and without a consideration of what is to be done, and of what is already doing?

The subject of my lecture presents a wide field of inquiry and observation, of which but a few prominent and general features can be surveyed within the limits of this hour.

That the present age is favorable for intellectual cultivation appears from considering,

- I. The opportunity given to the action of proper motives.
- II. The occasions which tend to stimulate mental culture.
- III. The means and aid afforded for the improvement of the mind.

I. As far as human agency is concerned, scarcely any thing is more necessary to prosperity than *the free operation of proper motives*. They are motives of pleasure, interest, and duty, in a thousand varied forms, which prompt men to action. When, in their influence upon character and conduct, motives of duty are supreme, or when pleasure and interest do not interfere in their action with duty, or when all these classes of motives harmonize, a man may be said to be governed by proper motives. To these motives, at least when thus guarded, society ought to give freedom of operation. Proper motives may be repressed or extinguished. And this result may be effected either by the action of government, or by popular prejudices,—by public or private causes. For instance:—

When the *moral* motives which ought to impel men to action are

weakened or destroyed, then one grand spring of human enterprise and improvement is lost. Did *moral* motives exert their full influence, what an impetus would be given to the advancement of society in knowledge, wealth, and happiness! It matters not whether these motives lose their force through conventional efforts, or by personal neglect and violence. The result of their healthful action is, in either case, lost to society. Over an individual's conscience we have no control. Our duty is to leave him free; then if he ruin himself the blame is his own, though we may share his grief. It is the province of religion to warn man of his danger in this particular, and to exhort him to watchfulness.

I shall consider only two of the many particulars which furnish the opportunity for the action of proper motives.

1. The prevalence of correct views of science, government, and religion.

2. Practical freedom of inquiry and enterprise.

1. Contrast the present state of science, government, and religion, with their state during the middle ages, or even later. How much better are now understood their nature and relations, their mutual dependence and subserviency! In the sixteenth century, Copernicus was sentenced to excommunication for asserting the motion of the earth, contrary to the received opinion; and in the seventeenth century Galileo was compelled to abjure as heretical the same doctrine of the earth's motion, which he had publicly promulgated. Now it is considered the privilege of every one to cultivate all branches of knowledge. It is no longer sacrilege for the common people to read the Bible for themselves and investigate religious subjects. It is no longer treason to examine and call in question the measures of government, and to scrutinize the conduct of its officers.

Science is no longer considered "mystic lore," the means of operating on the fears or marvelousness of the illiterate vulgar. Its intimate connection with the peace and prosperity of the whole community is now fully acknowledged. Science does not now move within the confined range and the scrupulous limitations of the scholastic philosophy; but, freed from the shackles of the schools, it explores the length and breadth, the height and depth of nature. It is now considered not only a privilege, but a duty, for all to study the sciences, as far as time and means will allow. Such have been the multiplied gratifications and advantages which individuals and society have derived from the developments and applications of science, that she has won unfading laurels in the gratitude and admiration of mankind. Her most searching and extended investigations only serve the more fully to establish and illustrate the facts of Scripture and the truths of religion. The arts are her ministers. In the field of the farmer, in the shop of the mechanic and manufacturer, in the kitchen and the parlor, on the water and on the land, her presence is seen, and her influence is felt. She occupies a distinguished position in the walks of life, and attracts the gaze of every traveler. Her magnificent temple is reared in the midst of a vast plain, and all are invited to approach and worship at her shrine. Motives of pleasure, interest, and duty are now permitted to exert their full and combined influence in her favor, and by a more favorable public opinion, and more liberal

reward, society is encouraging all its members to acquire her advantages, and, by their discoveries and inventions, to contribute to her advancement.

How changed are the opinions of men respecting government! Government was formerly, and is now in too many cases, the arbitrary disposal of life, liberty, and property by one man, or by a few. But what reason is there that one man should control another of sound mind and morals, unless it be expressly or by fair implication by the other's consent? Government is virtually a civil compact between rulers and subjects for the mutual preservation of rights. The rights of the ruler are not to be regarded above those of the obscure citizen, so far as those rights are of the same nature. Government is an expedient for the preservation of social order. The officers of government are but the servants of the people, and are bound to consult the public good in preference, and, it may sometimes be, in opposition to their own interest. This natural and just relation between governors and the governed is becoming more clearly understood, and more closely followed. At least this is the tendency, and, in general, the result of the operation of liberal principles. We have reason to regret, it is true, that the principles and spirit of our own social compact are becoming less powerfully operative on our fellow citizens. To promote individual aggrandizement, and influence, and party interests, seems too often, at the present day, the secret spring of action in the party itself and its leaders. Public opinion, however, is by no means corrupt on this point; and the base selfishness alluded to has to be concealed under the cloak of patriotism.

By the force of just and natural principles, old forms of government have passed or are passing away. Men are understanding their rights, and asserting their native freedom. What a weight has been thrown off the public mind, and how, by consequence, has it risen and expanded! How different is free, intelligent, moral man of this age, from the abject, ignorant, depraved bigot of the twelfth or thirteenth century! Law is not now the arbitrary enactments of a party, but is more, as it ought to be, the collected and arranged principles of justice. Its sanction is enjoyed by every one that does no injury to individuals or the state; and leaving the control of the mind and the conscience as far above its authority, it gives unbounded freedom to the operation of all proper motives. Thus government and law, elevated to their native dignity, have acquired additional honor by respecting the most honorable principles of our nature, and by employing their power to foster every benevolent enterprise for physical, intellectual, and moral improvement.

No less a change has been effected in the general sentiment with respect to the nature, claims, and measures of religion. Once consisting, with but rare exceptions, in outward forms and ceremonies, the heart was left unchanged by it, and the moral character unsanctified. Now it is the prevailing conviction among Christian people that religion is an inward, spiritual experience of the love of God and man, leading us to glorify God in grateful obedience to all his laws, and to promote the welfare of man by the use of all the faculties and means which we already have, or may acquire. Once, consisting in adhesion to a particular church, it nurtured every nar-

row and bitter feeling, contracted the intellect as well as the heart, and dealt present and eternal damnation to the opponent of these high claims and pretensions. Now, inspired with faith in God, and with holy love, it elevates the mind with noble aspirations, and expands the heart with benevolence to every human being.

Here is the real spring of all other changes. Strange as it may seem on the hypothesis of infidelity, religion, in almost every age and country, has been the bond of society, and the attendant and patron of science and government. Indeed, in most cases, science and government have grown out of religion, and could not have existed, or, at least, been sustained without it. Science and government also correspond, to a great degree, in correctness and efficiency, with the purity and power of religious sentiments and feelings. Hence it was during the middle ages, when religion had become corrupt, that science became the dry subtilty of metaphysical abstractions, and government became an extended system of feudal vassalage. The revival of letters preceded, it is true, the proper era of the Reformation; though the principles of the Reformation, diffused by the efforts and writings of Wickliffe and Huss, preceded the revival of letters. It was the Reformation, however, that delivered the human mind from the prejudices alike of corrupt religion, bewildered science, and deranged government; though the Baconian induction in philosophy, and the puritanical independence of spirit in religion and government, have been the means of a more glorious consummation in the state of society than was ever dreamed of by the *authors* of the Reformation.

Nothing besides religion gives absolute freedom and efficiency to every proper motive. Let but religion, in its pure spirit and enlightened principles, free from bigotry and prejudice, take possession of the heart, and man enters eagerly into every career of improvement, feeling the full force of all those motives which ought to influence him as an intelligent, social, and moral being. The liberality and expansiveness of religious sentiments and feelings are advancing; and as religion influences public and private measures, and diffuses itself among the community, there will be a healthful action of all the motives which tend to intellectual improvement.

2. The second particular to be noticed, constituting the opportunity given to the operation of proper motives, is practical freedom of inquiry and enterprise. This condition of society is the result of the state of public opinion just described. It is public opinion on the subjects just noticed that furnishes the privilege and the pledge of entire freedom of thought and action. Whatever government may be in the statute book, or religion in the standards of the church, or science in the records of philosophy, if the prevailing public opinion be decidedly and perseveringly hostile to their views and representations, it, and not they, will reign "lord of the ascendant." It matters not how free the spirit and language of the constitution and laws of a country may be, if the people themselves, or a majority of them, resolve to promote their own sentiments in defiance of the laws, the country is not free. Correct public opinion is the only safeguard of free institutions—the only sure guaranty of universal liberty.

It is the struggling spirit of inquiry and enterprise that starts a people on the race for freedom; but it is only when correct sentiments

generally prevail respecting the great subjects of human thought and action that this spirit can have free course. *Freedom of inquiry* is to think and let think on every subject, to examine and promulgate any sentiment that any individual chooses, amenable, in civil society, only to public opinion and to God. This freedom of inquiry manifests itself in the character of the press, the pulpit, the public lectures and discussions, and the common education of the present day, as well as in the fostering care of law and government. Science, politics, and religion are subjected to a severe investigation, and various sects and parties exert themselves to the utmost by argument and persuasion to secure success. This is true of a few countries, as of our own; and it is the fruit of the spirit of the age which is conforming the opinions and governments of other lands to those of our own. As a consequence of this freedom of inquiry, what a difference in the state of the human mind since the time when limited information furnished few subjects of inquiry, and when bigotry, prejudice, and civil and ecclesiastical law prevented the following of any dimly beaming light up to its full revelation!

Freedom of enterprise is to undertake and promote any plan or measure whatsoever that is consistent with justice and humanity, and hence allows any citizen to better his condition, and to rise in the social scale to whatever place, even the highest, which his character and talents will enable him to fill. For this condition of society our own country is distinguished. Here the selection of any of the modes of industry is optional. Here all the avenues to fame, office, and influence are accessible by every class in the community. Hence, there are among us a continual desire and unceasing effort to improve the present condition—an animation, an activity, an aspiration in our community unknown in other lands. Thence, too, as intelligence is one great means of advancement, there is a thirst for information, and a practical cultivation of the mind, which distinguish, in a greater or less degree, even obscure country villages.

There is, then, at the present day, in our country at least, such a condition of things in favor of the operation of proper motives as ought to excite every one to cultivate his mind to the utmost, and thus advance his own honor and happiness, and the honor and happiness of his friends, his country, and his species.

II. The second class of considerations with which I proposed to illustrate my position comprises,

The occasions which tend to stimulate mental culture.

Every age has some peculiar and great occasions to call forth the energies of the mind. Our own age furnishes a variety of circumstances calculated to arouse attention, and develop intellectual powers. It is said that great occasions produce great men. Whether that idea precisely be true or not, nothing is more true than that peculiar exigencies call forth all the powers of a person's mind, and frequently cause the exhibition of unexpected skill. Doubtless, we know not of what the mind is capable until its capability is tasked; and, in many cases, its faculties lie dormant for want of some fit event in which they may be exercised. The mind needs some excitement to put it in motion. Very few will put forth all their might unless there be some worthy occasion for its use. By the providence of God we live in a

day when the circumstances of the times require the employment of all the intellect in existence. The world sends forth a voice of entreaty unto all her sons, calling them to rise and deliver her from the cruel bondage of injustice, ignorance, and infidelity.

The occasions which I shall briefly notice are,

1. The state of civil society.
2. The state of the arts and sciences.
3. The moral state of the world.

1. With respect to the state of civil society, I remark that the maintenance of our own freedom, the spread of republicanism, and the interests of industry demand intelligent views and intellectual power.

(1.) The principles of the American revolution, and of our national constitution, ought to be well understood and sacredly guarded by us all. The hard earned and fondly cherished blessings of civil liberty, which our fathers have intrusted to our care, should be transmitted with increasing value to after ages. But who does not see that it requires an extensive acquaintance with history, an understanding of the complicate and delicate machinery of government, and a power over others by equal or superior intellectual accomplishments, to maintain, in all their purity and efficiency, and convey down unimpaired through the unavoidable agitations of public opinion and feeling, our free institutions, which the *people* founded in their blood, and which *the people*, seduced by designing men, may think they have the right as well as the power to abolish or pervert? The only security for the preservation of our liberty is the virtue and intelligence of the people. Let every man be well informed, keep his eyes open on passing events, and be prepared to act intelligently, conscientiously, and firmly in every emergence, and we fear not the result.

But are we not even now in danger? Have the intelligence and the virtue of the people kept pace with the progress of events? Is not the corrupting leaven of luxury, pride, and ambition already at work? Are principles and measures, not men, the guides to the ballot box? And those principles and measures such as are consistent with the constitution of the nation, and the design of the revolution? Our country is large in extent of surface and in amount of population; and the character of candidates for office is not likely to be so well known by a great number as when they were in nearer contact with all their constituents. And do not many go to the ballot box without knowing any thing at all of most of the candidates for whom they vote, except what is said by their own party or the opposite? Every man should feel the duty of using all possible means to become acquainted with the real claims which the principles and character of candidates have to his suffrage.

(2.) The spread of the spirit of liberty has been rapid and extensive; and it can continue only by the continuance among ourselves of the power and the means of self-government. We are not prepared to govern unless we first govern ourselves. And it is the privilege of self-control—self-government—that is essential to freedom; or rather it is the actual operation of self-control that constitutes freedom. When the people, as individuals and a community, are no longer able to govern themselves, the blessings of civil liberty are no

more, and the influence of our example upon the world is for ever lost. Education, science, morality, and religion must be allowed to operate freely, to enlighten, adorn, and elevate the public mind, if we would hope, as a nation, to be the guiding star of mankind to prosperity and freedom. And who, with an American heart, does not covet the enviable distinction of contributing his full amount of mental and moral culture to sustain and extend the influence of our national example among the nations of the earth? If we are true to ourselves, the following sentiments of a European writer will be verified:—"But the spirit and the imitation of American freedom will spread more rapidly and widely than its power. No force can crush the sympathy that already exists, and is continually augmenting, between Europe and the new world. The eyes of the oppressed are even now turning wistfully to the land of freedom, and the kings of the continent already regard with awe and disquietude the new Rome rising in the west, the foreshadows of whose greatness, yet to be, are extending dark and heavy over their dominions, and obscuring the lustre of their thrones."

(3.) The interests of industry call for observation and study. The present monetary operations, and the present state of business, demand a greater attention to the science of political economy than has hitherto been given to it, at least, by the people at large. Indeed, it is very doubtful whether there is a large portion of the community that know any thing at all of the science, except what their limited experience has taught them; and many, it is probable, scarcely know the meaning of the name, or the object of the science. And yet what more intimately and directly concerns every citizen than the science which treats of the production, distribution, and consumption of wealth; of the operation of money, labor, machinery, government, &c., upon the wealth of a nation? It is a great, interesting, and useful study; useful in its effects upon the mind, and upon the operations of industry. And, certainly, the course of business transactions for some time past shows a great want of acquaintance with the true methods of acquiring and preserving wealth—the object of such common and eager search. The present pecuniary embarrassment has, perhaps, resulted, and will result in good; and if it leads the people to learn the true modes of profitable industry, they will be benefited in coming time. And by inquiry they will doubtless find that the principles of morality and religion are as necessary to the acquisition of property for a proper end, as to the maintenance of social order.

2. The second class of circumstances which I proposed to consider as an occasion for the employment of cultivated mind is, the present state of the arts and sciences. It is the importance of the arts and sciences to the happiness and welfare of society that calls upon us to study and apply them. They are the grand instruments of social advancement. The pleasures of scientific pursuits are pure and ennobling, and the existence of a general taste for them, and of the means to gratify that taste, is among the most favorable indications of a healthful state of the public mind. The study of the natural sciences is peculiarly agreeable; the gratification of the imagination with the new, the beautiful, or the grand, so powerful an auxiliary to individual and social happiness, may be obtained as well among the

varied scenes of nature and real life as amid the creations of the fancy. And there is this advantage in the former course, that the emotions excited being occupied about real objects, there is no waste of sympathy, and the recurrence of the objects will serve to rekindle the emotions. The discoveries of science are numerous and extensive, and in order to be employed for the entertainment and benefit of society, they must be known, and, to be known, require much diligent study. True, it may need only comparatively few to become instructors in them, but the more that become devoted to them the more rapidly would a scientific taste be diffused; and were the people generally to engage in understanding and applying them, we might hope for many important results.

It is said that it does not need extraordinary powers to make discoveries in science, or inventions in the arts. Some of the most useful inventions and discoveries have been the result of casual observation. But it is a mind that *observes* the events of society, and the phenomena of nature, to which we look for such results. In order, however, that the result of our observations may not be considered new when it has been known for years, we must become acquainted with what has already been accomplished. The field of science already explored is large—and it were well could a map be devised on which the sciences might be noted in their different degrees of advancement—the regions of matter and of mind that have been, and that are to be investigated. Such a survey of science, commenced by Bacon, needs to be brought down to the present time. Much, very much, remains to be accomplished, and the number of scientific inquirers ought to be greatly augmented. The mind looking out upon the world of science is bewildered. It sees here and there a cultivated field, here a beautiful palace, there a gorgeous temple; but on all the rest there settles a heavy, impenetrable mist, through which objects are but indistinctly seen, if seen at all, and which serves only to excite our curiosity. Many laws of nature have been discovered which have received very partial, if any application; and many phenomena surround us which have not been traced to the laws which govern them.

New discoveries in science, and new inventions in the arts, are occurring almost every day, such as evince the exercise of "patient thought," and contribute to the welfare of society. The elements which are employed in the arts are susceptible of an indefinite number and variety of applications. All the departments of nature are subject, in a wonderful degree, to our control. We may either directly control their operations, or devise means to provide against their injurious tendency. The natural sciences, so intimately connected with the arts of life, ought to receive a greater share of attention from the people at large. Ourselves and our children should be trained to be observers of nature. A great portion of the people must always be producers in the arts of agriculture, manufactures, and mechanics; and it highly concerns them to cultivate their minds, among other means, by a thorough acquaintance with the laws of nature with which their arts are connected. The late rapid increase of the conveniences of life by means of the useful arts teaches the importance of improving our power of investigating and applying the

laws of nature, that by new discoveries and inventions we may contribute still more largely to the advancement of society.

The state of literature in our country presents numerous inducements to intellectual cultivation. In writing for the public eye, more perhaps than in any thing else, are exhibited the state and character of a person's mind, and, for extensiveness and permanence of effect, refined sensibility and well disciplined faculties are needed. The qualifications for *good writing* are far different from the qualifications for obtaining *materials of composition*. A person may be well skilled in the principles and practice of his profession or business, who may not be qualified to compose the materials furnished by his profession into a written form fit for public inspection, or, at least, for lasting reputation. It is well said that our national literature has no settled character; and it is certain that there are comparatively few *standard* American writers. To write with taste requires a great variety of important qualifications; but were the study and practice of rhetoric more common and more highly cultivated, we should find a greater number who would do honor to themselves and their country by excellence in the art of fine writing. When we consider what power the press is destined always to exert, when we consider the entertainment and improvement which well written books are calculated always to furnish, we must all be sensible of the importance of attaining excellence in composition. The paths of learning are open to all, and by directing attention to any particular subject we may all hope to meet with some success. The eager desire for reading in our country, the great chance for excelling where there is no particular standard of literature, may, it is to be hoped, encourage many to seek an enviable distinction in this career of usefulness.

3. The third class of circumstances tending to stimulate mental culture is, the moral state of the world.

In this wide field of observation only a few points can be noticed. The points to which your attention is now invited are,

- (1.) How the thirst for intelligence should be satisfied.
- (2.) The discussion of rights.
- (3.) The moral and religious enterprises of the day.
- (4.) The efforts of the enemies of the cross.

(1.) As has already been observed, the present is an age of restless activity and searching inquiry. And this is only the continuance or increase of the spirit of enterprise that has prevailed since the Reformation. Success has so gloriously followed almost every effort for improvement, that man is encouraged to multiply his attempts. If reason and conscience be his guides, he may be confident of ultimate triumph in the cause of human happiness. Physical power was once universal master. Mind has now gained the ascendancy in large portions of the globe, though its reign is still very limited. The time is hastening, however, when the only authority to which universal man will bow will be the authority of intelligence and virtue. The elements of society are ready for explosion; they are agitated and disturbed; and, in this agitation we hope society will throw off many an incumbent mass of corruption, and settle down again into a purer and happier condition. To effect this favorable change requires the vigorous exercise of cultivated, sanctified intellect. The character of

general intelligence modifies essentially the moral character of the age. Let all, therefore, who have a regard for the moral advancement of man, and for the spread of true Christianity, purify the fountains of knowledge, and shed over the public mind the healthful and refreshing streams of sanctified learning. Let the real Christian consecrate his talents to God in the acquisition of knowledge, and in the cultivation of his mind, for the noble object of rendering the community holier as well as more intelligent.

(2.) In the relations of man to man, the question of rights is, probably, the most exciting, because the most important subject of inquiry. Every man is personally concerned in it. Some of these rights, it is true, may be considered purely of a moral or religious character; but still in them every man ought to feel a personal interest, as every man is a subject of moral and religious obligation. The discussion of civil rights, even though they should be those that specially concern a different and distant community from our own, comes home, with more or less force, to the bosom of every man among us. Violated rights are the only occasion on which it is now considered proper to employ the force of arms as the last resort. And it requires the highest moral courage, and the "calm might" of the pure spirit of Jesus, to "resist not evil," and if an enemy smite us on the one cheek to offer the other also.

It requires great dexterity of address, and great delicacy of feeling, to carry on properly the discussion of rights; especially when long habits of thought and action are involved in the discussion, and when particular forms of society, in which we have once acquiesced ourselves, come up for consideration. No man who has not a deep sense of the importance of social order, of the incalculable evils of civil strife and anarchy, ought to engage, at least, in the public discussion of rights. Great knowledge of human nature, of the nature of society, of moral and political philosophy, are absolutely requisite to a proper understanding and management of this case. The question of rights is that which most powerfully agitates our country at the present day, and which indeed makes the kings of the old world sit uneasy on their thrones, and inspires the good and wise of all lands with the hope of the final and universal overthrow of injustice and oppression. How loudly then are we called on to use every means within reach for the acquisition of knowledge, and for the discipline of our minds!

(3.) The moral and religious enterprises of the day are certainly executed on a grand scale, are exerting a wide and powerful influence, and promise magnificent results. The moral reforms that are now going on are the legitimate result of Christian zeal for the improvement of our race. However we may differ in views as to the means and measures by which they are carried on, the various objects at which they aim are dear to every benevolent and holy heart. It can be said in their favor that they originated and are sustained by Christian men of undoubted intelligence and virtue, and that their operation has been in many cases the means of the revival, activity, and extension of true religion. They carry out the design of Christianity to mitigate every form of human woe, to destroy every species of sin, and to employ every man in that way best adapted to his capability and his circumstances for the good of others. In these enterprises every

one can find some sphere of usefulness for which he seems peculiarly fitted; and, at any rate, all can find something to do that have a mind to labor for the good of mankind. To promote their utmost efficiency, and to spread their influence to the widest limits, requires some minds of high natural and acquired endowments; and the more who shall bring these endowments to these labors of Christian love, the more speedily shall we realize the glorious consummation of their designs.

Religion, or Christianity, is designed not only for the consolation of the ignorant and the weak, but also to improve and bless all the dwellers on earth. It is now considered a mighty agency in effecting, directly or indirectly, the revolutions that occur in our world. It can no longer be overlooked or lightly esteemed by proud, contemptuous mortals. It is marching on with resistless energy. Its influence commands our reverence, if not our love. It is a sacred, an awful power. Forms and customs of society opposed to its nature must yet feel its transforming influence. It has made great declarations respecting the future condition of the world, and its predictions are every day receiving their accomplishment. This is a peculiar feature of Christianity. It is constantly looking forward. It is ever pointing us to a future day of purity and happiness even on earth. The prospects of science resemble somewhat these anticipations of religion. It requires a mind of considerable discipline to meet all the high expectations of science and of religion. These expectations are founded on the nature of man and the truth of God, and are, therefore, not the dreams of the visionary.

If Christianity be intimately connected with all that interests, adorns, and improves mankind, the most strenuous exertions should be made for its support and extension. Active personal employment in the work of missions, on heathen ground or at home, calls for enlarged views and well disciplined energies. True, vital godliness is indispensable to the success of missionary labor; but to enter into contact with mind, to devise and execute plans for a thorough change in the civil and moral aspects of society, in opposition to violent prejudices and long existing customs, requires a mind trained to observation, and qualified to manage and control conflicting interests. To establish a permanent and beneficial system of operations after this change is effected, demands an extensive acquaintance with human nature, and with all the elements of the best social order. Divine wisdom was displayed in selecting as the apostle to the Gentiles a man endowed with various learning, and with great mental discipline. So necessary is the connection of science, government, and religion with human happiness, that in order to renew and reconstruct the framework of society, we should be prepared to detect and remove existing evils in those subjects, and to establish the correct theory and practice. The plans which are in operation at home for the diffusion of religion seem formed with much wisdom, and to sustain and increase their efficiency requires full as much mental acumen and energy. Hence those men are generally selected for benevolent and missionary operations, both at home and abroad, that exhibit not only decided piety, but well trained minds, and growing intelligence. And it has also generally been found that those who take the most interest

in the efforts for evangelizing the world are such as have the most enlarged views and the most exalted sentiments.

Our own church offers many occasions and encouragements for intellectual culture. When we consider the comparatively small number of literary and scientific men in our communion, the very few, as yet, of our children and youth that are pursuing an education, the extensive influence that education is calculated and destined to produce, we must see that there is great room for improvement. Our ministers are, in general, taken into service before they have completed a regular course of study; and such will probably be the case for some time to come. Our children, therefore, should have as good an education as we can possibly give them. And then, if, while in business, they are called into the vineyard of the Lord, they may feel that they have some qualifications the want of which many have had great cause to lament. Our children and youth should also be taught that the means of self-improvement are within their reach; and, from the numerous examples of successful private study, should be encouraged to cultivate their own minds.

Our church holds it to be the duty of its members, both male and female, to bear testimony to the truth in social meetings, and even in large congregations; and though I would by no means wish that in such testimony a regard to the manner and subject of speaking would show itself, and divert attention from the simple tale of personal experience, yet I suggest whether, in view of this custom of our church, the cultivation of the mind is not a duty, as it may correct many unnecessary defects, and impart desirable advantages. The increasing attention to the subject of education among our people shows, that in order to keep up with the tendency of the age we must pay an increased attention to our personal improvement. We rejoice to find that our sincere desire to benefit the rising generation, and thus the whole denomination, by multiplying the means of instruction, obtains the sanction and blessing of the Almighty in the revivals of religion which take place in our literary seminaries, and which are spreading themselves so astonishingly throughout the length and breadth of our Zion.

(4.) The efforts of the enemies of the cross render unwittingly an essential service to Christianity. These efforts challenge the employment of knowledge and understanding on the part of Christ's disciples. And indeed his enemies find it necessary to use all possible diligence and skill to confirm themselves in their infidelity, and to disseminate their sentiments. The religion of the Bible appeals successfully to the unsophisticated judgment and feelings, and triumphs, in many cases, without the aid of human learning. But to confute the specious sophistries of infidelity, and to defend the various facts and doctrines of Scripture by an array of historical, critical, and philosophical arguments, calls for considerable research, and some intellectual skill. We cannot doubt that sometimes the truth may even have suffered from too great an attempt to establish it by human means alone. Still it would not answer to allow the enemies of the cross the advantage which superior knowledge and abilities would give them over many minds. It should be seen that, as the age of miracles has passed, the church numbers among her sons, and among

her daughters too, many who stand, at least, on equal ground for intelligence with her enemies. The more narrowly the claims of Christianity are examined, the more thoroughly we become acquainted with its nature and history, the more firmly persuaded shall we be of its truth and importance. The intelligent, enlightened Christian is the strongest Christian, as far, at least, as conviction of the external truth of his system is concerned. It is to be feared, however, that many, resting in a firm conviction of that external truth, neglect the still more certain and delightful assurance of its spiritual reality and power in the glorious manifestations of divine grace to the heart. The highest intellectual attainments must be accompanied with the perfect love of God in the soul in order to fit us for the most enduring and quiet trust on divine and eternal truth.

I have thus presented you with a very imperfect view of some of the occasions that tend to stimulate mental culture. If my representations have failed to excite your desires for improvement, I can only advise you to take these various topics into consideration for yourselves, and see if there be not enough in them to awaken an intense interest in attaining suitable qualifications for extensive usefulness.

III. I proposed to show, in the third place, that this age is favorable to intellectual cultivation by reason of the means and aid which it furnishes for that purpose. On this part of the subject I intend to be brief, since I fear I have already exceeded the limits of your forbearance.

1. The means of education were never more numerous and extensive than at the present time, and they are constantly multiplying. Correct views respecting education are spreading. It is not the acquiring of the knowledge contained in books and sciences that constitutes education. Knowledge and study are only means to an end, viz., the discipline of the faculties. Education is "fitting the mind to become the best possible instrument in discovering, applying, and obeying the laws of God." Hence it is not considered as belonging to one period of life, but while it commences with the opening of the understanding, it ceases not till the improvement of the mind can be carried no farther. Neither is it confined to any special place or circumstances.

Never, perhaps, was there a more liberal public spirit in endowing institutions of learning, and in fostering the means of intellectual improvement. Schools, academies, and colleges are scattered all over the land, and the modes and branches of instruction are constantly improving. The sentiment seems to be extending, that money is valuable the more when it contributes to intelligence and virtue. Selfishness and covetousness, however, still exist. Luxury and extravagance too increase with the increase of wealth. One very good way of checking these evils is to open a channel in which wealth may be employed for the welfare of mankind. The perplexities and embarrassments of business may lead some to reflect on the propriety of investing their property in means that shall produce a profitable income to the community at least, instead of wasting it in needless self-indulgences. And what object more worthy of attention than moral and intellectual improvement? If this should be promoted more extensively by establishing schools, by supporting benevolent societies, by aiding worthy,

indigent young persons in the pursuit of education, how greatly would moneyed men help to bless the world!

2. The press is constantly teeming with intellectual aliment. True, much light and hurtful trash is issued; but there are numerous publications which contain nourishment for the mind. Among such a profusion of works as is daily published, there is some difficulty in making a proper selection. The improvement of the mind and the heart should, doubtless, be the chief object of all reading, as far as the individual is concerned; hence those books should be preferred which contribute most to effect this object. Books containing facts and principles are most conducive to mental cultivation. The imagination should be gratified, but judiciously. It is very fond of highly wrought scenes in composition, which, like highly seasoned food, are, in the end, exceedingly injurious. The imagination should be under the control of reason, and there is just as much reason in eating agreeably flavored poison, as in reading books that beget a sickly sensibility, or encourage vicious propensities.

3. The associations of the present day furnish means of mental cultivation. Lyceums, literary, scientific, philosophical, and historical societies are most important auxiliaries. Here, by mutual contact, thought is awakened, desire excited, and the faculties are strengthened. Societies might be formed in connection with the several departments of science which might contribute greatly to the increase of knowledge in each department. Their respective labors and success might excite a laudable emulation, and thus mutually tend to quicken intellectual effort. The public lectures, exhibitions, and documents of these associations contribute much toward awaking and sustaining the spirit of inquiry, and engage the public mind more strongly in behalf of literature and science.

4. The decided moral influence of the present age is not among the least means of intellectual improvement. Whether we consider the restraints which correct moral influence imposes on the wayward passions, or the freedom, elasticity, and vigor of mind which, when yielded to, that influence always produces, it cannot be viewed but with the deepest respect as one of the most important agents in mental culture. It is well that such is the state of public opinion, that in order to come up to our station with dignity and usefulness, we must be furnished with high moral principle. This is as necessary to personal improvement and happiness as to the welfare of society, and hence religion and morality not only fit us to advance the interests of others, but are the promoters of our own.

5. Finally, the means of mental discipline are within the reach of all. They surround us. Let a person but feel the stimulus to effort which the events of the present day produce, and he may qualify himself for extensive usefulness. And it is owing to want of due sensibility to the scenes and circumstances around them, that many remain uninspired with an eager desire and lofty purpose to obtain the power of exerting a healthful, wide-spreading influence. By reading, reflection, observation, and conversation, a person will make rapid advancement in self-education. It was to "patient thought" that Sir Isaac Newton owed his successes and his fame. Nature and society lie open to our researches. Who can say he may not do "what man has already

done?" And why may not some of this assembly, by persevering mental application, rise, at some coming day, to a distinguished rank among the master spirits of the times?

Though much of what has been said is chiefly applicable to young men, yet it is hoped that the ladies will not overlook their interest in the subject. If they cannot be active politicians, they can cultivate science, literature, and the arts. Many brilliant stars of most benignant aspect have appeared in the literary heavens—constellations of female worthies who have enlightened, cheered, and blessed mankind. The female mind has shown itself capable of mastering the most abstruse speculations and the highest order of science, as well as of adorning the instructive page with the most attractive eloquence. But woman wields a mighty power, even in the politics of a country, by the tales of the nursery, and the inculcation of patriotic sentiments in the forming state of character and of habit.

It is an interesting circumstance, that while many men have been found who united viciousness of life with high mental accomplishments, such instances are exceeding rare in the female portion of the community. If you find a lady of refined and cultivated powers you are almost sure to find her an advocate and an example of high moral principle. The heart of woman seems to be nearer neighbor to the intellect than the heart of man, and the sympathy between them seems to be both readier and stronger. In cultivating, therefore, the mind of woman, we are raising the standard of virtuous influence; we are preparing her to be the guiding star of society to honor and happiness. Woman's heart seems, in general, to yield more readily and fully than man's to the influence of Christian truth and love; and hence, by bringing both religion and education to bear on female character, we are most rapidly advancing the highest interests of humanity.

Be assured, then, ladies, that the paths of learning, of influence, and of usefulness, are open and inviting. Let your hearts be moved by the high resolve to improve your powers for the benefit of mankind. There are sources of instruction and improvement within the reach of all. May some of the fair in this audience aspire to emulate the labors and to acquire the hallowed influence of a More, a Sedgwick, a Sigourney; and may all strive to promote among themselves and in this community a love and desire for high intellectual and moral attainments!

E. OTHEMAN.

For the Methodist Magazine and Quarterly Review.

GREEK LITERATURE.

LITERATURE must be allowed to perform, at least, a subordinate agency in the moral government of the world. A knowledge of its influences, in its various bearings on schemes of divine Providence, leaves no doubt that it has been ordained as one of the modes of our being. In a comprehensive sense, it embraces a great compass of subjects, and almost every style of composition: but in the more restricted meaning of the term, it is merely the permanent forms in

which elevated sentiment and the most efficacious thought are embodied.

It may not be unprofitable to dwell, for a while, upon the question as to the period and the nation of the world that have furnished a literature, in this latter sense, best fitted to exert an essential and permanent influence on society; and then consider the connection of such a literature with other means which bear on Biblical science.

The limits to which we must be confined in this article will not allow us to review the successions of literature; nor scarcely to look over the vast *panorama*, and glance at its monuments of glory that are scattered here and there all along the line of ages, from the earliest dawn of mind to the present day. And were we, indeed, to start from a point far back, almost on the very margin of primeval time, and to pass on through the whole lapse of centuries past, there would be found in that entire range but one period, we think, in which a national literature appears of such form and influence as to have stamped its own obvious character on the development of mind in after ages. It is the age of Grecian glory. We should leave behind us, in that review, the vast, the gorgeous, and elaborate monuments of art that rose up on the plains of Chaldea and in the valley of the Nile, as utterly failing to exemplify the grand purposes of human genius. Neither India, with her cumbrous mythology; nor Egypt, proficient though she was in many sciences; nor Phœnicia, employed in the most extensive commerce of antiquity; nor Nineveh and Babylon, with all their vastness and splendor, can claim to have had any literature, at least, such a literature as, by its sweetness, strength, and majesty, could come down on the mind of posterity with its own power.

But among the Greeks are found intellectual peculiarities which can be affirmed of no other nation. A remarkable uncertainty hangs over their origin as a race; but we can award to them a just independence in their literary greatness, except so far as they deduced from oriental and Egyptian sources many dogmas in philosophy and religion, and some materials for thought to fashion, and imagination to embellish. Yet, with these several deductions, the world has never witnessed a nation like this—a mere speck as to territory, in comparison with the many mighty empires that have overshadowed the earth—abounding in so many independent elements, which, when embodied, have done so much to subdue deformity into elegance, and rudeness of intellect into accomplishment.

Many causes existed to render the beautiful land of the Greeks the birthplace of the fairest literature that has yet dawned on the intellectual world, the chief of which might be referred, perhaps, to the surpassing loveliness and variety which nature had lavished upon it. The picturesque view of mountain and vale; the sea, with its deeply indented coast and bold promontory; the serene sky; the genial clime; the olive clad hills; the fountains, rivulets, cascades, and the ocean wave—all these contributed to a joyous activity of intellectual power. The influence of scenery and of the early circumstances of society usually goes to the deepest elements of man's sentient nature. And scarcely more favorable, in this particular, could the condition of the Greeks have been, for the development of valuable thought and

emotion. When we add also to the happy temperament which their clime and their landscapes were so likely to impress on them, their striking flexibility of genius, which seems to have been assigned to *them* in distinction from almost all other people, as a special gift of nature; we can easily account for the exquisite finish and taste displayed so early in their intellectual efforts. Although a primitive production in every region, yet nowhere else, as in Greece, has poetry, so early in the progress of society, ever reached its acme of excellence; exhibiting such an inexhaustible vigor of ideal power in combining at pleasure the elements of the beautiful, the graceful, the tender, the pathetic, the grand, the terrible. The echoes of the Delphic groves continued to excite the muse, in measures either of Ionian melody, or of Doric and Attic splendor, till every chord of the human soul had responded to the spirit of genius. Whether the Grecian lyre were swept in epic song, or in the wild dithyrambic, or in the grand pean, or in mournful elegy, it rendered the national mind passionate for elegance, exuberance, and power.

Nor was it unnatural that religious emotion, one of the most vivid and universal feelings of human nature, should come in as an auxiliary to the poetic structure of the Grecian mind. Possessing the aid neither of an improved philosophy, nor of divine revelation, it is not surprising they should adore with almost a superstitious reverence every indication of Deity, whether observed in the energies of man or in the visible world. And far less wonderful is it, that they should deify both man and nature, since with them, more than with other communities usually, abounded a greater variety of agreeable, brilliant, and alarming phenomena, which could so afford vivacity and excitement to human character as to prompt it to the greatest of physical and mental achievements. Hence their manifold theogony; of which it were out of place here to affirm any thing more than that with them, both the outward and invisible worlds were not only instinct with life, but even peopled with almost innumerable divinities. Whence, then, could spring a deeper poetry than from the religion which assigned to the universe a master, and a distinct ruling spirit to every object in all animate and inanimate creation? New elements of intense feeling must have been evolved by every recurrence of the idea, that the heavens, the earth, the seas, the rivers, groves, fountains, glens, and hilltops, the zephyr and the tornado, and their own domestic altars and firesides, were each the abode of some presiding divinity.

Thus were this land and people adapted to the birth of that transcendent genius, who, if indeed he has since been equalled, has certainly never been surpassed. To *Homer* alone has posterity been disposed to award the honor of bringing out to permanent view a nation's highest glory—its intellect, its wisdom. For twenty-seven centuries he has stood up an intellectual beacon for the world's gaze and improvement. His age and his country furnished him with a rich profusion of appropriate and inspiring themes, on which to exercise the astonishing attributes of his mind. And remarkable must be the stupidity that checks all joyous gratitude for his success in bestowing on the world such a noble specimen of a language—all wrought

up into the most exquisite structure, and characterized by unusual copiousness and melody.

A twofold interest is added to the Homeric verse, by the striking uniformity into which the discordant elements of the early mythology are blended, and by the ambition with which it inspired genius of succeeding generations. The one established sincerity and devotion in a fabulous religion: the other introduced many provinces of thought, in which minds, whether poetically or philosophically cast, have shown surprising acuteness and versatility: and both caused the star of Greece, as to its literature, to remain in the ascendent long after its civil power was crushed. To be assured of such an effect of the early epic song, it were only necessary to observe the fresh impulse given by Homer's genius to the great religious festivals of the nation; at which mind contested most powerfully with mind before tasteful auditories that could decide unerringly on merit and demerit. In this way, chiefly, were brought out a splendid and versatile intellect that thrilled Greece, and impressed the world. Anacreon and Pindar were aroused to bursts of lyric sweetness and grandeur: Æschylus, Sophocles, and Euripides, sung in notes of woe to tragic destiny: Aristophanes flashed wit and burning satire on a dissipated metropolis: Herodotus, and Thucydides, and Xenophon clothed in simple majesty and gave to posterity desultory and consecutive history. On the mind of Socrates beamed a ray of inspired truth; to embellish which, and to incorporate it into an elegant philosophy, Plato exhausted all the treasures of the Grecian tongue. Aristotle stands out as a rival yet with the world in analytic subtlety. Nor have the thunderings of the Athenian orator yet died away on the ear of posterity.

Such is a mere glance at some of the displays of Grecian intellect, unparalleled in any previous age of the world. To whatever department of a literature thus developed we attend, or whatever trait in any one of its departments we may investigate—whether the grandeur and melody of song, or the wildness and stately gloom of tragedy, or the elegance, the strength, and manly tone of history, philosophy, or eloquence—we are constrained to the belief that mankind through this means were advanced several degrees in the scale of intellectual elevation, from which they have never yet fallen.

We deem it now proper to ascertain, if possible, whether Grecian literature is entitled to the rank we claim for it, from examples of its actual contributions to the elevation of society. And in noticing only the more decisive cases of its influence, we should in the first place, as would seem natural, regard its bearing on the intellect of the Roman nation.

It is interesting to a mind accustomed to trace the causes of moral, political, and intellectual changes, to observe the striking revolutions of various character that occurred from the first to the last of Roman history. But claiming for themselves such an origin and such auspices as they did, it is not surprising the Romans should assiduously apply themselves to military rigor merely, during the many ages in which the Grecians were excelling all the world in intellectual splendor. The wonder is that they should become so *suddenly* attached to literature. This, however, was the direct result of one of those con-

tingences from which, in the order of Providence, follow the greatest of intellectual and moral consequences. The Roman sword had subjugated Greece, whence were sent to Rome, under the Achæan league, a thousand deputies, among whom were men of profound and various erudition. A rigorous jealousy required their detention many years, during which they so applied their mental resources as to obtain a proud honor for their country—an acknowledged superiority of the conquered to the conquerors. Roman pride was in this manner stung to exertion; the emulation excited could not be satisfied till Grecian taste and learning were adopted as the standard of excellence and of attainment. Hitherto a fervid imagination had kindled the fires of genius only in a few cases—so many obstacles were there to beset the full exercise of the mind's noblest powers. Plautus, Andronicus, Terence, and others had previously sung, it is true, and sung gloriously; but not on those subjects and in that spirit, certainly, for which their land, and clime, and genius afforded such various facilities. Conquest continually introduced them to whatever was useful in science, beautiful and grand in art, and elegant in literature. Every thing that could yield to their avidity was transferred to their own eternal city. Spain, and Greece, and Sicily were plundered of their richest ornaments, their public galleries, and museums, and libraries. Then commenced the glorious career of Latin letters. The liberal leisure enjoyed at Rome, from the great influx of the wealth of conquered nations, was all exacted for liberal research and application. But the spirit, the genius of literature was yet abroad. Athens was still the seat of universal learning; for, though shorn of her splendor and her greatness, she had yet to boast of her schools and her scholars. Her venerable groves, and learned shades, and winding walks; her academy, and porch, and temples—all which for ages had been consecrated to genius—were yet living lectures of elegance and erudition. She became the *alma mater* to the illustrious scholars at Rome—the most distinguished contributors to Latin literature. Thither they repaired to study and acquire her philosophy, her arts, her poetry, and her eloquence. Her influence had subdued the ferocious sentiment among them that military prowess alone could secure a nation's glory and power. They assiduously applied their borrowed resources to whatever changes improved intellectual habits and new modes of life demanded, till their character assumed such a modified form as to partake somewhat still of their early hardihood, of the refinement of the neighboring cities of Greece, and of the softness and luxury of oriental nations.

To some, indeed, it may seem a little preposterous to affirm that much, *very much* of Roman literature is mere imitation—that in its essential character it is generally devoid of originality. Local circumstances, it is true, rendered it independent and original in some of those forms in which it became a medium of such strong thought—in the strength of idiom and force of expression, which peculiarly recommend all the effort that can be directed to its thorough acquisition. But little is hazarded, we think, in saying that, though it indicated a splendid age—a richly cultivated age—it nevertheless is molded into such shape as but too obviously betrays an abundant use of materials, and, in some instances, a genius not its own. There are more traces

of an Attic spirit within it, than of an Attic delicacy, Attic copiousness, or versatility. There are evidences on all the face of Latin literature that it never could have existed as it did exist, but for influences and materials that came from over the Ionian Sea. The Romans had been masters of the world, doubtless, by the mere exercise of military power even; but never had *Rome* been the mistress and attraction of the world, except she had employed the vast intellectual treasures of her neighbor as her most effectual auxiliary in learning and in art.

Another remarkable bearing of Greek literature is apparent from the influence it exerted in elevating the universal mind to a fit condition for awaiting that important event of the moral world—the advent of the Saviour.

The astonishing maturity which the Grecian intellect attained, with so few of those adventitious helps that have usually been employed to form the literature of other nations, is, in all respects, a point of very great interest in the history of providence. But the conspicuous part to which it was assigned in promoting the object for which the world has been kept so long in existence, establishes additional evidence of the agency of Heaven in combining and directing those influences which led to a wonderful cultivation of intellect in the Grecian provinces. Such evidence could be adduced abundantly by a mere recital of facts of history. But is a recital necessary? Is it difficult for us to believe that no important relation subsisted between Greece, in the zenith of its literary glory, and some thrilling contemporaneous events in the land of Judea? No two nations could have been more distinct from each other than they were. The latter, indeed, aimed at complete separation from all the world. But nothing is more improbable than that the Grecians, in search of wisdom from every source, should not derive advantage from hints and circumstances presented by such a heaven-favored people. And from some facts in respect to Grecian philosophy, unaccountable on any other conjecture, we feel it safe to judge that what they obtained from such a source was appropriated to a use, the result of which was infinitely valuable to mankind. Who has traced the reasonings of Plato, and not felt their force the more, by their analogy to sentiments of divine inspiration? And who could doubt their influence in preserving a moral and mental equilibrium over the nations “till their fullness of time was come?” By the victories of Alexander, a door was opened for the diffusion of Greek learning over half the globe. Athens remained long the capital of the intellectual world, whence issued influences in every direction to humanize and to enlighten; but which in the mind of Jehovah were doubtless designed to bear on the grand event of the world’s redemption. Alexandria and Rome had received their full share of that influence, and had sent it abroad to act and react, till nowhere in the civilized world could be found a people that did not feel directly or indirectly the power of the Hellenic mind and language.

It were easy to show that it was a providential policy in the Romans, as well as in the Macedonians before them, to establish means for an extensive acquaintance with the Grecian tongue. But it needs only to be asserted, perhaps, for the present purpose, that a

clearer medium could not have been devised for an intercommunication so essentially important, on the one hand, to affairs of state ; and, on the other, to the great purposes of Christianity. With these circumstances was combined another of equal interest. As fast as the general mind made improvement under the influence of Greek learning, an increasing skepticism obtained, in regard to most of the religious systems of the world. With the learned, superstition and credulity found no quarter. Sharpened wits exposed to contempt every thing that claimed to be supernatural. A species of infidelity, in the form of Epicureanism, (which maintained the indifference of human actions and the cessation of life at death,) had swallowed up all other creeds. The classic religion scarcely received any appeals, except to beautify a thought, or for purposes of influence over the unwary and the ignorant. Clearly, therefore, does this point of time seem to us to have commanded for itself the resources of a literature the richest and most productive the world had yet known. For ages they had been collecting and combining, and, by direct and indirect means, had now become prepared to forward a dispensation in which were centred the eternal interests of the human family—the dead, the living, and the unborn.

To this period of antiquity we look back with intense interest, because it was distinguished by a transaction that has no parallel in the annals of all time or eternity. And we feel that it occurred when the world was fully ripe for it. Nothing had succeeded less than than an imposture. An array of talent stood up formidably before every unsalutary innovation on philosophy or religion. Since, therefore, we can recognize the movements of an omnipotent hand in that long train of intellectual and social means that for ages had been bearing on to this issue, we could ask for no stronger proof that the literature of Greece was designed not merely to bless the world with its general results, but especially to prepare it for the grandest event that will ever transpire on the theatre of the universe.

We might with profit pursue the history of Greek literature, and observe how remarkably it survived the languages of other people, who successively passed away from the world of nations. We might contemplate it as exiled from the land of its birth to imperial Rome, and thence persecuted, by the fury of northern invaders, to the splendid court of the eastern empire, where it was long cultivated and idolized ; and, finally, as seeking refuge in Italy again, where it excited the genius of Danté, of Petrarch, of Boccaccio. We might trace its general influence on the various continental literature of Europe, when all Christendom had fully aroused to intellectual life and freedom, from that dreary mental night of a thousand years. But our limits forbid. It must be enough merely to allude to what it wrought on the language and literature of the British isles.

We glory in the ease, the majesty, and the stately diction of our own mother tongue. Whatever force it possesses from conciseness, penetration, and majestic forms, we must assign to its appropriate origin—to the tribes, who, one after another, lived in Britain and molded its speech. But all that is peculiar to deep thought and learning in English literature, all that is delicate in conception or language, all that is calm and graceful, fertile and exuberant, as exhibited at

different periods, are mainly the adopted elements of a literature whose genius will hold an important sway over the empire of mind till the end of time. Such men as Hooker, and Tillotson, and Burke, and a host of others, who glitter as resplendent stars in the galaxy of English literature, availed themselves largely of it, and thus gave to our language a power that will long withstand the shock of those revolutions which, in all ages, have swept over the world of letters.

It remains to consider the connection of Greek literature with other means which contribute to a knowledge of the Bible.

Hitherto our inquiry has been confined to those classes of writings which, more than any thing else, have given a striking national character to the people that cultivated them. In this respect, we have assigned to the literature of Greece some distinguishing peculiarities, on account of which it will compare well for itself with any other national literature. But there is a species of composition come down to us, which, with some deductions, may be said to be the literature of no country and of no age, but of all countries and of all ages. It is the literature of the Bible. This stands distinct and unique in the empire of letters. It opens up to us new sources and impulses of thought from eternity. It furnishes an additional set of means for fully perfecting, refining, and harmonizing the soul and the intellect. It introduces us to the very essence of all that is great and good in the natural and spiritual worlds—to all that is eloquent of mind and eloquent of God. The pre-eminent importance of Biblical knowledge leads men to employ every possible means and resource for its acquisition. Now we allege that a rigid investigation of the Grecian language, with its literature in general, its criticism, its philosophy, its mythical religion, and its archæology, may be so directed as to lead to very important knowledge respecting some of the etymologies and antiquities of Hebrew literature. It is not denied that the Greek language is almost universally derived from roots within itself; but the radical primitives to which Greek words are uniformly referred exhibit such a full resemblance to corresponding primitives in Hebrew, that their identity of origin cannot be doubted. It is also admitted that, in point of time, Hebrew antiquities justly claim precedence to the Grecian; but then it is certain that very many of the former could never have been brought to the view of the learned world except through the means by which the latter have been made so familiar. No instances of God's providence, in all the history of mankind, seem so manifest as those by which the Jewish nation were always attended. While, for the purpose of preserving the church incorrupt, they were kept distinct and isolated, and shut out from the usual resources of human improvement; the wisdom of God is specially obvious in there being reared by the side of them a people, from whom should fall a literature so finely organized, so fully developed, as to become the means of almost universal civilization. The literature of Greece, therefore, pursued with a view to its connection with sacred antiquities, to the development of very many of the heathen customs and dogmas to which the Scriptures allude, and to the evident bearing of numerous events on the character and destiny of the Hebrew

nation, will amply reward the Biblical scholar, though he assign it as a portion of his study through his entire life.

As a motive to the pursuit of Greek learning, we might adduce, in this connection, the fact that the discipline, the taste, and the discriminating power it affords, are indispensable to a just appreciation of much that is valuable for Biblical purposes in oriental study. In respect to philosophical structure, it is impossible to institute a complete comparison of the Grecian with any one of the eastern languages; but there is always a uniformity of rhetorical principles, because they are founded in human nature. Hence, with the intellectual finish and power which a rigid study of Greek literature may give, it will always be easier to investigate with more delicacy and exactness the tropes, and style, and etymologies which have so often to be met in Biblical researches.

Another result of essential value to Biblical science from the study of Greek literature is the requisite scholarship it secures for the exegetical reading of the New Testament. So important is this object that years of labor, with special reference to it, cannot be a lost effort to the student of the Bible. It is not appropriate to discuss in any manner here the long contested question respecting the difference between classic and Hellenistic Greek; it is sufficient merely to say, that so frequent and material are the deviations in regard to signification of particles, force of words, or character of style in the New Testament, from the usual condition of the same in classic writers, that a thorough knowledge of the whole range of Greek literature is necessary, from the age of Homer to the Christian era. A large list of words, perhaps, can be found in two different classic authors, to which each applies a shadow of meaning peculiar to his own apprehension of them. Thus a *slight* change of sense occurring to a word, even though its general signification be fixed, shows the difficulty of exegesis among so many writers of the New Testament—each possessing a different temperament, and writing in a different style and idiom of language. Familiarity with Grecian modes of expression and special *terms*, in their classic use, is as necessary to a correct understanding of the word of God, as is any other preliminary means to a perfect knowledge of particular sciences. And whatever may be affirmed of requisites for a full acquaintance with the later Greek in which the New Testament was originally conveyed to man, may also be said of the Septuagint—the earliest and most learned translation of the Old Testament. At least, if there is any difference, it consists in there being incorporated into the Septuagint such peculiarities as belong to no age of Greek literature except the *Alexandrian*; and the necessity of extensive study with a view to this is obvious, as the Septuagint renders important service by generally introducing us to the correct meaning of the original Hebrew.

With much humility and respect for opinions of far more worth, let it be submitted whether it may not be profitable for the church to establish in all our higher literary institutions an additional department, embracing essentially the subject of study we have just considered, for the benefit of those who, looking to the ministry prospectively, are pursuing an extended course of education. We mean

something equivalent to a department of sacred literature. We propose no plan, but indefinitely suggest the study of the Bible in its original language as a classic, with select classic authors which shall assist to learn the style, the imagery, and the antiquities of the Bible. To say nothing of the general influence of such a department on educated men, were it incorporated in every collegiate system—to say nothing of the dignity and authority it would universally secure to the Bible—nothing of the increased knowledge of the true character of religion—nothing of the polish and power of mind acquired by the cultivation of Greek learning with reference to Biblical literature; it certainly is not too much to aver, that the world would derive invaluable blessings from the elevation of the ministry, by their increase of facilities and resources to infuse upon it the free and pure spirit of the Bible.

H. B.

Cazenovia, N. Y., April, 1840.

ADDRESS OF THE BISHOPS TO THE GENERAL CONFERENCE.

Address of the Bishops of the Methodist Episcopal Church to the General Conference, held in Baltimore, May, 1840.

DEAR BRETHREN,—The meeting of this solemn and constitutional body, just at the opening of the second century of Wesleyan Methodism, is a peculiarly appropriate occasion for reviewing the rise and progress of that great and blessed revival of pure Christianity, which, commencing with the labors of that eminent man of God, the Rev. John Wesley, has, during the last centennial period, spread over large portions of our globe, conveying the blessings of the gospel salvation to millions of the human race. It is highly proper for us at such a period, and under such circumstances, to direct our careful attention to the measures and means, which, under God, have been accompanied with such auspicious results. It will appear, it is presumed, upon such an examination, that human policy has had less to do in the origin, progress, and final accomplishment of this great work, than in any other important and extensive enterprise since the days of the apostles. The rise, and progress, and ultimate success of Methodism, are marked with the special openings and interpositions of the providence of Almighty God. And although we are a hundred years removed from that era of precious memory when this great light first shone forth from Oxford, we look back through every successive period of its advancement, deeply impressed with this sentiment, "Not unto us, O Lord; not unto us, but unto thy name give glory!" We have stood still to see the salvation of God, or moved forward as his providence opened the way.

In the progress of this great work on both sides of the Atlantic, many instruments have been successfully employed, who would never have been engaged in the enterprise had their selection depended merely on the wisdom of men.

In England, while a Wesley and Fletcher, with a few kindred spirits, were wielding the mighty artillery of gospel truth, with all the panoply of various and profound science and literature, made mighty

by the arm of God, to the pulling down of the strong holds of error and infidelity, a considerable number of unlettered men, taken from ordinary occupations, and with no pretensions to any extraordinary human qualifications, with such weapons as the Holy Spirit had supplied, were marching through the kingdom, attacking the citadel of the heart, and bringing thousands into a happy allegiance to the Captain of their salvation. The same order of things is observable from the commencement till the present time. It has pleased God from time to time to raise up men in different parts of these States who were endued with extraordinary intellectual powers, and those powers disciplined to sound argument by a thorough education. In these men the church has found able defenders of her doctrines and order, and although some of them have fallen asleep, they still speak, while others, in the order of providence, have been raised up in their stead. Thus we have a host of the venerable dead united with a succession of living witnesses, and all set for the defense of the gospel of Christ.

But had only such distinguished instruments been employed in preaching the gospel on this continent since the first Wesleyan missionaries crossed the Atlantic, and commenced their labors in the colonies, what, in all human probability, would have been the state of the church in these lands at the present day?

How many thousands and tens of thousands have been converted to God by the instrumentality of the preaching of men who have never explored the regions of science and literature, and who, having "fought their way through," are now resting in Abraham's bosom! And what living multitudes bear witness to the efficiency of the same means, by the influence of the Holy Spirit, in turning them from darkness to light, and from the power of Satan unto God! Indeed, if we carefully examine the history of the church, from the days of the apostles to the present time, at what period of her progress shall we find her amply supplied with ministers combining in themselves a profound knowledge of science and literature and genuine piety, and giving proof, by the sanctity of their lives and the fruits of their labors, that they were truly called of God to the work of the ministry?

The probability is that one chief cause of the great deficiency of evangelical ministers in the church of Christ is, the neglect of that solemn command, "Pray ye the Lord of the harvest that he would send forth more laborers."

Our venerable Wesley was fully convinced that the supreme authority to constitute and perpetuate the gospel ministry belonged only to the Author of salvation; and that those who gave the Scriptural evidence of being moved by the Holy Ghost to take upon them the work of the ministry were not to be rejected on account of a supposed deficiency in human acquirements.

This truly evangelical sentiment, so strikingly illustrated in the history of the last century, should deeply impress us on the present occasion; and we should continue to adhere to it as one of the first principles in that system which is destined to evangelize the world. Our blessed Redeemer, after he had settled the constitution of his kingdom among men—after he had accomplished the work of human redemption—after he had risen from the dead in confirmation of his divine

commission and authority, and in his last interview with his disciples, just before his ascension into heaven, said, "All power is given unto me in heaven and in earth; go ye *therefore* and teach all nations." All the attending circumstances conspire to render this one of the most solemn and important declarations ever made to the world. It asserts the exclusive authority of Jesus Christ to select, and commission, and send forth the ministers of his gospel; an authority which, by right of office and government, he carried with him to the right hand of the Father, to be possessed and exercised till the final issue of his mediatorial kingdom. In strict conformity with this declaration of their divine Master, the apostolic college claimed no right to constitute ministers in succession; but sought with earnest prayer and diligent examination of spiritual gifts, connected with holiness of life and usefulness in labor, whom God had called to this sacred employment; and in this is involved, as we believe, the true doctrine of apostolic succession.

Keeping steadily in view this fundamental principle in the constitution and perpetuity of the Christian ministry, and, in connection with it, the unity of the church of Christ, we, as your general superintendents, have thought it proper to invite your deliberate attention to several subjects which, in our opinion, have a special claim to your consideration; earnestly praying that all things may be done, whether in word or deed, as in the immediate presence of God, and with an eye single to his glory.

To preserve and strengthen the unity and peace of that great and increasing body of Christians and Christian ministers which you represent in this General Conference, and to devise and adopt measures for the more extensive and efficient promotion of the work of God in these lands, and in foreign countries, are the primary and very important objects of the institution of this body. And in these objects your counsel, your acts, and your prayers should concentrate. The connection of Wesleyan Methodists in all parts of the world should remain one united household, keeping the unity of the Spirit in the bonds of peace. One in doctrine, and in all the essential points of discipline, they should remain undivided in affection; and no minor considerations, growing out of difference of country, civil government, or other circumstances, should ever separate us, or interrupt our Christian fellowship. Laborers together with our brethren in Europe, and in the provinces, in the same vineyard of our common Lord, we should avail ourselves of every favorable opportunity, and especially of the occasion of the meeting of this body, to convey to them our Christian salutations, and the expressions of our undiminished affection and esteem.

Although it may be safely admitted that every system, except that which has a just claim to inspiration, is capable of improvement, it is a wise and prudent maxim, as well in ecclesiastical as in civil jurisprudence, that principles and measures which have been long established and generally successful in their operations should be changed or modified with the utmost caution. The history of communities sufficiently proves that innovations upon such a settled order of things are very liable to result in consequences unfavorable to the peace and well being of society. This being the case, no ordinary considerations

should induce us to "remove the ancient land-marks which our fathers have set up."

In a body so numerous as the Methodist connection, embracing twenty-eight annual conferences, extended over these United States and territories, and connected with different civil and domestic institutions, it is hardly expected that all should see "eye to eye" relative to the meaning and administration of the Discipline of the church, or the fitness and expediency of measures which may be adopted in conformity to such a state of things.

It has been the constant aim and united endeavor of your general superintendents to preserve uniformity and harmony in these respects; and as far as practicable prevent conflicting action in all the official bodies in the church. But, although we record with unfeigned gratitude to the God of all grace and consolation the general peace, and harmony, and prosperity of the body, since your last session, it becomes our painful duty to lay before you some exceptions to this happy and prosperous condition.

At the last session of the General Conference the subject of slavery and its abolition was extensively discussed, and vigorous exertions made to effect new legislation upon it. But after a careful examination of the whole ground, *aided by the light of past experience*, it was the *solemn conviction* of the conference that the interests of religion would not be advanced by any additional enactments in regard to it.

In your pastoral address to the ministers and people, at your last session, with great unanimity, and, as we believe, in the true spirit of the ministers of the peaceful gospel of Christ, you solemnly advised the whole body to abstain from all abolition movements, and from agitating the exciting subject in the church. This advice was in perfect agreement with the individual as well as associated views of your superintendents. But had we differed from you in opinion, in consideration of the age, wisdom, experience, and official authority of the General Conference, we should have felt ourselves under a solemn obligation to be governed by your counsel. We have endeavored, both in our official administration and in our private intercourse with the preachers and members, to inculcate the sound policy and Christian spirit of your pastoral address. And it affords us great pleasure to be able to assure you that our efforts in this respect have been very generally approved, and your advice cordially received, and practically observed in a very large majority of the annual conferences, as will more fully appear to you on the careful examination of the journals of those bodies for the last four years. But we regret that we are compelled to say that in some of the northern and eastern conferences, in contravention of your Christian and pastoral counsel, and of your best efforts to carry it into effect, the subject has been agitated in such forms, and in such a spirit, as to disturb the peace of the church. This unhappy agitation has not been confined to the annual conferences, but has been introduced into quarterly conferences, and made the absorbing business of self-created bodies in the bosom of our beloved Zion. The professed object of all these operations is to free the Methodist Episcopal Church from the "great moral evil of slavery," and to secure to the enslaved the rights and privileges of free citizens of these United States. How far the measures adopted, and the man-

ner of applying those measures are calculated to accomplish such an issue, even if it could be effected by any action of ecclesiastical bodies, your united wisdom will enable you to judge.

We cannot, however, but regard it as of unhappy tendency that either individual members, or official bodies in the church, should employ terms, and pass resolutions of censure and condemnation on their brethren, and on public officers and official bodies over whose actions they have no legitimate jurisdiction. It requires no very extensive knowledge of human nature to be convinced that if we would convert our fellow-men from the error of their ways, we must address them, not in terms of crimination and reproach, but in the milder language of respect, persuasion, and kindness.

It is justly due to a number of the annual conferences in which a majority, or a very respectable minority of the members are professedly abolitionists, to say that they occupy a very different ground, and pursue a very different course from those of their brethren who have adopted ultra principles and measures in this unfortunate, and, we think, unprofitable controversy. The result of action had in such conferences on the resolution of the New-England Conference, recommending a very important change in our general rule on slavery, is satisfactory proof of this fact, and affords us strong and increasing confidence that the unity and peace of the church are not to be materially affected by this exciting subject. Many of the preachers, who were favorably disposed to the cause of abolition, when they saw the extent to which it was designed to carry these measures, and the inevitable consequences of their prosecution, came to a pause, reflected, and declined their co-operation. They clearly perceived that the success of the measures would result in the division of the church; and for such an event they were not prepared. They have no disposition to criminate their brethren in the south, who are unavoidably connected with the institution of slavery, or to separate from them on that account. It is believed that men of ardent temperament, whose zeal may have been somewhat in advance of their knowledge and discretion, have made such advances in the abolition enterprise as to produce a reaction. A few preachers and members, disappointed in their expectations, and despairing of the success of their cause in the Methodist Church, have withdrawn from our fellowship, and connected themselves with associations more congenial with their views and feelings; and others, in similar circumstances, may probably follow their example. But we rejoice in believing that these secessions will be very limited, and that the great body of Methodists in these States will continue as they have been, one and inseparable. The uniformity and stability of our course should be such as to let all candid and thinking men see that the *cause* of secessions from us is not a change of our doctrine or moral discipline—no imposition of new terms of communion—no violation of covenant engagements on the part of the church. It is a matter worthy of particular notice, that those who have departed from us do not pretend that any material change in our system, with respect either to doctrine, discipline, or government, has taken place since they voluntarily united themselves with us. And it is ardently to be desired that no such innovation may be effected, as to furnish any just ground for such a pretension.

The experience of more than half a century, since the organization of our ecclesiastical body, will afford us many important lights and land-marks, pointing out what is the safest and most prudent policy to be pursued in our onward course as regards African slavery in these States, and especially in our own religious community. This very interesting period of our history is distinguished by several characteristic features having a special claim to our consideration at the present time, particularly in view of the unusual excitement which now prevails on the subject, not only in the different Christian churches, but also in the civil body. And, first, Our general rule on slavery, which forms a part of the constitution of the church, has stood from the beginning unchanged, as testamentary of our sentiments on the principle of slavery and the slave trade. And in this we differ in no respect from the sentiments of our venerable founder, or from those of the wisest and most distinguished statesmen and civilians of our own, and other enlightened and Christian countries. Secondly, In all the enactments of the church relating to slavery, a due and respectful regard has been had to the laws of the States, never requiring emancipation in contravention of the civil authority, or where the laws of the States would not allow the liberated slave to enjoy his freedom. Thirdly, The simply holding or owning slaves, without regard to circumstances, has at no period of the existence of the church subjected the master to excommunication. Fourthly, Rules have been made from time to time, regulating the sale, and purchase, and holding of slaves, with reference to the different laws of the States where slavery is tolerated; which, upon the experience of the great difficulties of administering them, and the unhappy consequences both to masters and servants, have been as often changed or repealed. These important facts, which form prominent features of our past history as a church, may very properly lead us to inquire for that course of action in future which may be best calculated to preserve the peace and unity of the whole body, promote the greatest happiness of the slave population, and advance generally, in the slave-holding community of our country, the humane and hallowing influence of our holy religion. We cannot withhold from you, at this eventful period, the solemn conviction of our minds, that no new ecclesiastical legislation on the subject of slavery at this time will have a tendency to accomplish these most desirable objects. And we are fully persuaded, that as a body of Christian ministers, we shall accomplish the greatest good by directing our individual and united efforts, in the spirit of the first teachers of Christianity, to bring both master and servant under the sanctifying influence of the principles of that gospel which teaches the duties of every relation, and enforces the faithful discharge of them by the strongest conceivable motives. Do we aim at the amelioration of the condition of the slave? How can we so effectually accomplish this, in our calling as ministers of the gospel of Christ, as by employing our whole influence to bring both him and his master to a saving knowledge of the grace of God, and to a practical observance of those relative duties so clearly prescribed in the writings of the inspired apostles? Permit us to add, that although we enter not into the political contentions of the day, neither interfere with civil legislation, nor with the administration of the laws, we cannot but feel a deep

interest in whatever affects the peace, prosperity, and happiness of our beloved country. The union of these States, the perpetuity of the bonds of our national confederation, the reciprocal confidence of the different members of the great civil compact—in a word, the *well being* of the community of which we are members, should never cease to lay near our hearts, and for which we should offer up our sincere and most ardent prayers to the almighty Ruler of the universe. But can we, as ministers of the gospel, and servants of a Master “whose kingdom is not of this world,” promote these important objects in any way so truly and permanently as by pursuing the course just pointed out? Can we, at this eventful crisis, render a better service to our country than by laying aside all interference with relations authorized and established by the civil laws, and applying ourselves wholly and faithfully to what specially appertains to our “high and holy calling;” to teach and enforce the moral obligations of the gospel, in application to all the duties growing out of the different relations in society? By a diligent devotion to this evangelical employment, with an humble and steadfast reliance upon the aid of divine influence, the number of “believing masters” and servants may be constantly increased, the kindest sentiments and affections cultivated, domestic burdens lightened, mutual confidence cherished, and the peace and happiness of society be promoted. While, on the other hand, if past history affords us any correct rules of judgment, there is much cause to fear that the influence of our sacred office, if employed in interference with the relation itself, and consequently with the civil institutions of the country, will rather tend to prevent than to accomplish these desirable ends.

But while we sincerely and most affectionately, and, we humbly trust, in the spirit of the gospel of Christ, recommend to you, and to all the ministers and members you represent in this body, to pursue such a course in regard to this deeply exciting subject, we think it proper to invite your attention in particular to one point intimately connected with it, and, as we conceive, of primary importance. It is in regard to the true import and application of the general rule on slavery. The different constructions to which it has been subjected, and the variety of opinions entertained upon it, together with the conflicting acts of some of the annual conferences of the north and south, seem to require that a body, having legitimate jurisdiction, should express a clear and definite opinion, as a uniform guide to those to whom the administration of the Discipline is committed.

Another subject of vital importance, as we apprehend, to the unity and peace of the church, and not unconnected with the foregoing, is the constitutional powers of the general superintendents, in their relations to the annual conferences, and in their general executive administration of the government, and the rights of annual and quarterly conferences, in their official capacities. In the prosecution of our superintending agency we have been compelled to differ in opinion from many of our brethren composing these official bodies; and this difference of opinion, connected with a conviction of our high responsibility, has, in a few cases resulted in action, which has been judged, by those specially concerned, to be high-handed, unconstitutional, tyrannical, and oppressive. In all such cases, we have given the

most unequivocal assurances, that we should, with unfeigned satisfaction, and the kindest feelings, submit the whole matter in controversy, with all our official acts in the premises, to the enlightened deliberation, and final judgment of this constitutional tribunal. And we cannot but indulge the hope that those who have differed from us will cordially abide the decision of such a judicatory, should it not accord with their views. We have no disposition to enter into an extensive examination of the merits of the case, which, we regret to say, has been a matter of prolonged discussion in self-created conventions, and in some of the religious periodicals of the day. But our object is to lay before you the simple points involved, and leave the issue to be settled as your united wisdom shall determine, requesting liberty, at proper times, if occasion should require, to correct erroneous statements, and remove improper impressions, having reference to our course of action. In presenting this subject to your consideration, it is due to a very large majority of all the annual conferences, and to the members composing them, individually, to say that the utmost harmony, and confidence, and affection exist between them and the general superintendents. The geographical bounds of the controversy are very limited.

The whole subject may be presented to you in the following simple questions:—When any business comes up for action in our annual or quarterly conferences, involving a difficulty on a question of law, so as to produce the inquiry, *What is the law in the case?* does the constitutional power to decide the question belong to the president, or the conference? Have the annual conferences a constitutional *right* to do any other business than what is specifically prescribed, or, by fair construction, provided for in the form of Discipline? Has the president of an annual conference, by virtue of his office, a *right* to decline putting a motion or resolution to vote, on business other than that thus prescribed or provided for? These questions are proposed with exclusive reference to the principle of *constitutional right*. The principles of courtesy and expediency are very different things.

As far as we have been able to ascertain the views of those who entertain opinions opposite to our own on these points, they may be summed up as follows:—They maintain that all questions of law arising out of the business of our annual or quarterly conferences are to be, of right, settled by the decision of those bodies, either primarily by resolution, or finally by an appeal from the decision of the president: “that it is the prerogative of an annual conference to decide *what* business they will do, and *when* they will do it:” that they have a constitutional right “to discuss, in their official capacity, all moral subjects:” to investigate the official acts of other annual conferences—of the General Conference, and of the general superintendents, so far as to pass resolutions of disapprobation or approval on those acts. They maintain that the president of an annual conference is to be regarded in the same relation to the conferences that a chairman or speaker sustains to a civil legislative assembly: that it is his duty to preserve order in the conference, to determine questions of order subject to appeal, and put to vote all motions and resolutions, when called for according to the rules of the body: that these are the settled land-marks of his official prerogatives, as president of the

conference, beyond which he has no right to go: that although it belongs to his office, as general superintendent, to appoint the time for holding the several annual conferences, he has no discretionary authority to adjourn them, whatever length of time they may have continued their session, or whatever business they may think proper to transact. From these doctrines we have felt it our solemn duty to dissent. And we will not withhold from you our deliberate and abiding conviction, that if they should be sustained by the General Conference, the *uniform* and *efficient* administration of the government would be rendered impracticable.

The government of the Methodist Episcopal Church is peculiarly constructed. It is widely different from our civil organization. The General Conference is the only legislative body recognized in our ecclesiastical system, and from it originates the authority of the entire executive administration. The exclusive power to create annual conferences, and to increase or diminish their number, rests with this body. No annual conference has authority or right to make any rule of discipline for the church, either within its own bounds or elsewhere. No one has the power to elect its own president, except in a special case, pointed out, and provided for by the General Conference. Whatever may be the number of the annual conferences, they are all organized on the same plan, are all governed by the same laws, and all have identically the same *rights*, and *powers*, and *privileges*. These powers, and rights, and privileges are not derived from themselves, but from the body which originated them. And the book of Discipline, containing the rules of the General Conference, is the only charter of their rights, and directory of their duties, as official bodies. The general superintendents are elected by the General Conference, and responsible to it for the discharge of the duties of their office. They are constituted, by virtue of their office, president of the annual conferences, with authority to appoint the time of holding them; with a prudential provision that they shall allow each conference to sit at least one week, that the important business prescribed in the form of Discipline may not be hurried through in such a manner as to affect injuriously the interests of the church. The primary objects of their official department in the church were, as we believe, to preserve, in the most effectual manner, an itinerant ministry; to maintain a uniformity in the administration of the government and discipline in every department, and that the unity of the whole body might be preserved. But how, we would ask, can these important ends be accomplished if each annual conference possesses the *rights* and *powers* set forth in the foregoing summary? Is it to be supposed, that twenty-eight constitutional judges of ecclesiastical law, and these, too, not individuals of age and experience, who have had time and means to thoroughly investigate, and analyze, and collate the system; but official bodies, many members of which are young and inexperienced, and without the opportunity or necessary helps for such researches, and without consultation with each other on the points to be decided, will settle different questions of law with such agreement as to have no material conflict between their legal decisions? Is it not greatly to be feared, that with such system of ecclesiastical jurisprudence, what might be law in Georgia might be no law in New-England?

that what might be orthodoxy in one conference might be heresy in another? Where, then, would be the identity of the law, the uniformity of its administration, or the unity and peace of the church?

A well digested system of collegiate education, under the direction and control of the General Conference, is, in our opinion, loudly called for by the present state of the church, and by our widely extended and extending influence, as a religious denomination. Such a system is of such vast importance, in connection with the general principles and designs of Methodism, as to render the policy of submitting its direction and superintendence to sectional control, to say the least, very doubtful. For many years the state of the church was such in these States as to render it impracticable to accomplish much in the cause of education, any farther than as we were associated with other bodies, or were connected with the institutions of the country. And it is not to be denied that there existed among us, to a considerable extent, even down to a recent date, strong opposition to commencing this important enterprise among ourselves. But during the last twenty years the spirit of inquiry has been awakened up, and a very general interest excited on this subject; and the energies and means of our preachers and people have been employed to a very considerable extent in the promotion of such a worthy and noble object.

What appears to be especially necessary at the present crisis, is a well organized system which shall give the best direction to those energies and means. It will not be at all surprising to men who have made themselves acquainted with the former and present condition of the Methodist Church, relative to the promotion of literature, that there should be, at the present time, a spirit of zeal and enterprise in operation, which, if not guided by the soundest principles of wisdom and policy, and concentrated in a general and harmonious system, may fail to accomplish the desirable and important object, and ultimately result in injurious reaction. This can hardly fail to be the case, if colleges, or other high institutions of learning, which must depend upon other means of support than the revenues arising from tuition, are multiplied beyond the available means necessary for their adequate and permanent endowment. And it is to be feared that in this respect we are not entirely free from error and danger. We scarcely need to say to this enlightened and experienced body of ministers, many of whom are familiar with the polity and fiscal concerns of literary institutions, that such of them as we have just named cannot be considered in a safe and sound condition in regard to their efficiency and perpetuity, until they realize a revenue from permanent endowment entirely sufficient to support their faculties, leaving the fund arising from tuition to meet contingent expenses. If this is a correct rule of calculation in regard to the safety of collegiate institutions, it is very doubtful whether any of our colleges or universities can be considered permanently secure. It appears to us that the time has arrived for the General Conference to take this subject into their deliberate consideration, and adopt such measures as, in their wisdom, may the most effectually secure our colleges already in operation from liability to failure, and guard against the erection of others till sufficient available means are secured to place them on a firm foundation. The circumstance that there are members of the faculties or boards of

trustees of nearly, if not quite, all our colleges, present as representatives in this body, is in our opinion peculiarly favorable to such a design. We cannot too deeply impress upon your minds the importance of preserving in our own power the direction and control of the system of collegiate and theological education in the church. Perhaps a more favorable opportunity than your present session will seldom, if ever, occur, for devising and adopting a judicious and uniform course of literary and moral discipline in all the collegiate institutions under our superintendence. And we will not withhold our solemn conviction that any course of study in a Methodist college or university would be essentially defective if it did not embrace the Bible—the most ancient, the most learned, and the most important book in the world. As a Christian community, all our institutions of learning should be sanctuaries of theological science. Do we send our sons to explore the regions of science and literature merely, as did idolatrous Greece and Rome, to prepare them for the senate, the forum, or field? Do we not rather desire that they may be qualified by mental and moral improvement to diffuse, in every circle of society in which they may move, the influence of the enlightening, peaceful, and benevolent principles of our holy religion? Do we intend them for professional life? In what profession can they be employed in a Christian country in which the Bible is not a most important text book? Are not the civil governments of Christendom based upon it? Is it not the fountain of law, and the charter of rights? When do you see the statesman, the judge, or the advocate, more clear, convincing, authoritative, or sublime, than when he appeals to its doctrines, morals, or sanctions? Do we desire our sons to practice the healing art? Would we send them forth to mingle in scenes of wretchedness and suffering without the knowledge of those divine truths taught by Him who went about doing good, and healing all manner of diseases? In a word, we cannot but believe that the doctrines, history, evidences, and morals of revelation, should be regarded as forming one of the most important departments in our system of collegiate education.

We are aware that such a feature in the course of study in our colleges would subject them to the too common objection of being theological seminaries. This objection would certainly come with more grace from the lips of infidels than from the tongues or pens of professed believers in the divine authenticity of the Christian revelation. While, in our opinion, *the science of the word of God* should be a paramount branch of instruction in our literary institutions, we desire not to be understood as recommending the establishment of "theological seminaries," in the common acceptance of the term; that is, for the special purpose of educating men for the work of the gospel ministry. We feel, with many enlightened Christians and able ministers, both in our own and other religious denominations, the importance of an able and efficient ministry. Nor are we unapprized of the great advantages of a thorough education to those whose business it is to preach "Christ and him crucified." But we are free to acknowledge that the policy of establishing schools of divinity for the exclusive purpose of preparing young men for the sacred office, as for a profession, is, in our opinion, to say the least, of doubtful authority

and expedience. The history of such institutions, from their earliest establishment, admonishes us that the speculators of human science have but too frequently obscured and adulterated the doctrines of the revelation of God, and that, in many cases, where they have been commenced on evangelical ground, in their onward course they have wandered into the wilderness of metaphysical disquisitions, or been lost in the still darker regions of "rational Christianity." When the history, doctrines, evidences, and duties of the revelation of God shall form a distinct and primary department of study in our institutions of learning—our children be dedicated to God, and trained up in his knowledge and fear, and the whole church united in devout and fervent prayer that God would raise up, and send forth into his vineyard, men of his own selection, and Scriptural proofs required of those who profess to be called to preach the gospel, it is believed that human agency will have reached its legitimate bounds in the premises, and that this great concern will be perfectly secure with the supreme Head of the church, to whom alone belongs the authority to perpetuate the ministry of his gospel to the end of the world. But should this body differ from us with regard to the expediency of establishing institutions for theological education separate from our literary establishments, and for the exclusive purpose of preparing the students for the work of the ministry, we cannot too strongly recommend to you the propriety and importance of having the whole subject under the direction and control of the General Conference. We are well persuaded that your wisdom and experience will lead you to apprehend the great impropriety of sectional institutions in the church for such a purpose. To intrust a matter of such vast moment to a self-organized association, or to an annual conference, or connection of annual conferences, we apprehend would be a precedent of dangerous tendency, which might ultimately affect the church in matters of vital importance.

A regular and uniform course of study for the under graduates in the ministry has, in our judgment, a special claim to your attention at your present session. At a former session it was made the duty of the general superintendents to point out a course of study for the candidates, preparatory to their admission into full connection, with discretionary privilege of appointing a committee for that purpose. By this rule, no provision is made for a course of study for preachers for the two years previous to their induction to the office of elders. This has been thought to be a defect in the system, and, at the request of many of the annual conferences, an advisory course has been prepared, embracing these two years. The result, as far as we have knowledge, has been very advantageous in the improvement of the ministry. And we recommend to the General Conference to extend the course so as to embrace the whole period from the time of admission on trial until the full powers of the ministry are conferred. The situation of the superintendents is such, in visiting all parts of the work, extending over all the states and territories, as to render it extremely difficult, and for the most part impracticable, without great labor and expense, to meet for consultation with each other on this, or any other, important interest of the church; and their duties are so various and weighty as to incline them to the opinion that the

great object contemplated in this provision would be better accomplished by a uniform course of study prepared by this body, and published in our form of Discipline.

The local ministry is to be regarded as forming an important department in our system. They are truly helpers in the work of the Lord. As such we should always esteem them. And nothing should be neglected which has a tendency to preserve and strengthen the bonds of affection and confidence between them and the itinerant connection. Many of this useful class of ministers have deeply felt the necessity of a regular system of study, adapted, as far as practicable, to the condition and circumstances of local preachers, embracing studies preparatory to their receiving license, and extending to the time of their graduating to the office of elders. Many and great advantages might doubtless be derived from such a course, judiciously formed in adaptation to the circumstances of our local brethren, whose time must necessarily be employed, to a greater or less extent, in secular avocations. We recommend the subject to your deliberate consideration.

We invite your particular attention to a review of the process prescribed in the Discipline in the provision for locating a preacher without his consent. The course directed in case of the trial of a superannuated preacher, residing without the bounds of the annual conference of which he is a member, is found to be attended with great inconvenience, and is liable to result in injustice to the accused, or injury to the church. A considerable number of superannuated preachers (and the number is constantly increasing) have their residence many hundred miles from the bounds of the conferences where they hold their membership. The consequence is, that it repeatedly occurs, that the communications which the Discipline requires them to make to their own conference fail to be received, in which cases the passage of their characters may be involved, and they are liable to be deprived of their regular allowance, even when they sustain the fairest reputation, and when they are in real need of the amount to which they have a lawful claim. But these points are far from being the most important, though they are certainly entitled to consideration. The subject embraces deeper interests, both to the individuals and to the church. In case of the trial of a superannuated preacher within the bounds of a conference remote from his own, as provided for in the Discipline, there are several difficulties which experiment can hardly fail to make obvious. It is provided that the presiding elder, in whose district the accused may reside, shall bring him to trial, and in case of suspension, shall forward to the annual conference of which the accused is a member exact minutes of the charges, testimony, and decision of the committee in the case, and on the testimony thus furnished, the conference must decide. The great difficulty of deciding important cases equitably, from minutes of testimony thus taken, is well known. This difficulty is increased in proportion to the complexity of the case, and the conflicting character of the testimony. Add to this, that it will rarely be practicable in such cases for the accuser and accused to be brought face to face, or for either to be present to plead in the premises. Distance of place, length of time required, and the labor and expense involved, would, in most cases,

form an insurmountable obstacle to the parties being heard before the tribunal where judgment must finally be given. And, farther, in cases of this kind it must frequently happen that the testimony will be voluminous, and the difficulty and expense of its transmission very considerable. And, finally, documents forwarded a great distance are very liable to fail of reaching their place of destination, in which case the administration of justice might be delayed, if not finally defeated, and the church suffer reproach. Besides, the present provision in our Discipline is, in our opinion, too liable to abuse. Should any one of the annual conferences think it proper to enter upon any favorite enterprise, for the success of which they might conceive it necessary to have agents operating without their own bounds, it would be no difficult matter to place such brethren as would very well serve their case in a superannuated relation. And if the object to be accomplished was of *very deep interest*, the liability of their agents to trial and suspension by a committee would hardly form an obstacle, especially as the final decision of the case would be in their own power.

In view of all the difficulties to which the present provision is liable, we are inclined to the opinion that a different course might be devised, by which the ends of justice might be obtained more readily, and with greater certainty, and in perfect accordance with our system of government. As the trial and expulsion of a preacher are not to be regarded simply as processes affecting only his relation to the conference where he belongs, but are to all intents and purposes an expulsion from the itinerant connection, and from the church; and as the same rules for the trial of preachers must govern the action of all the annual conferences, and the same rights and privileges are secured to all by the constitution and discipline of the church, we are not apprised of any valid objection to the trial of traveling preachers by the annual conferences in which they may reside at the time of the occurrence of the offence of which they are accused. Indeed, it would seem that the principle of constitutionality in such a course is fully recognized by the General Conference in the present provision: for if a presiding elder may have jurisdiction over a superannuated preacher, residing within his district, and out of the bounds of his own conference, so as to suspend him from all official acts and privileges, which is the utmost extent of his authority in regard to the preachers stationed in his district, it will be difficult, it is presumed, to raise valid constitutional objections to the jurisdiction of an annual conference to prosecute such cases to a final issue. And it can hardly be doubted that these two great advantages would be secured by such a process—it would secure a more ready and easy access to testimony, especially such as might be presumptive and circumstantial, on which, it is well known, the final issue may materially depend, and afford the accuser and accused the opportunity of appearing face to face, to plead their own cause. And we respectfully suggest whether a provision in some respects similar might not be made for the trial of local preachers in the circuits where they are charged with committing offences. With these views we submit the subject to your consideration.

Since the General Conference provided for the appointment of

preachers to the charge of seminaries of learning, many institutions for the education of youth of both sexes have sprung up, preferring their claims to such appointments. Most of these schools have been originated by individuals, or associations of individuals, having no other connection with an annual conference than such as consists in the courtesy of patronage, connected with the annual visits of a committee appointed for the purpose of attending their examinations, and reporting the results. In discharging the important and responsible duties of their office, your superintendents have not been so happy as to avoid difficulty from this department; and, in some cases, their convictions of the limits of their authority, in connection with their judgment of expediency, have compelled them, though with the most friendly, reciprocal feelings, to differ from the views, and decline to meet the expressed wishes of annual conferences. And it is with the most sincere satisfaction that they refer their opinions and acts to this body, that if in error, as they are certainly liable to be, they may be corrected, and the whole body harmonized on all material points. There are two distinct cases in which the superintendents are authorized to appoint preachers to institutions of learning. The one respects such institutions as are or may be under our superintendence, and the other, such as are not. Out of these cases several important questions have originated, which have been the ground of the difference of opinion of which we have just spoken. These questions may be stated as follows:—1. What is necessary to constitute a seminary of learning so far under our *superintendence* as to bring it fairly within the rule of the General Conference authorizing the appointment of a preacher to it? 2. What classes of literary institutions was it the intention of the General Conference to embrace in this provision? 3. In providing for the appointment of preachers to “seminaries of learning” not under our superintendence, was it the intention of the General Conference to include all classes of literary institutions, if the appointment was requested by an annual conference, or to limit the appointment to seminaries of collegiate literature? 4. Is an appointment under this provision discretionary with the superintendent, or does the request of an annual conference create an obligation as a matter of duty, as in the case of appointments in the districts and circuits? There are principles and interests, in our opinion, involved in these questions, which have a special claim to the deliberate consideration of this body. From the numerous applications which are made for the appointment of preachers to be school teachers, and agents for various institutions, it is to be feared that unless the subject be clearly defined, and carefully guarded by suitable limitations and restrictions, our grand itinerant system may be impaired by a virtual location of many valuable ministers, and the church suffer in spiritual interests from the loss of useful labors. There are at this time about seventy of the effective traveling preachers employed as presidents, professors, principals, and teachers in literary institutions, and as agents devoted to their interests. These ministers are selected from the several annual conferences with reference to their qualifications for the duties of their station. They are men of talent, science, and learning, and many of them ministers of age and experience. And the calls for such appointments are constantly mul-

tipling on our hands. While we readily and thankfully acknowledge the usefulness of brethren employed in this important department of our great work, we must be permitted to doubt whether the cause of God might not be more effectually and extensively promoted, if, to say the least, a very large proportion of these able ministers of Christ were exclusively devoted to the work of the gospel ministry. And we respectfully suggest the inquiry whether pious and learned men may not be obtained from the local ministry, or from the official or private membership, well qualified as teachers to advance the cause of education, and by this means bring into the regular field of itinerant labor a great weight of talent and influence now almost confined to the precincts of academies and colleges.

At the last session of this body, the publication of three religious periodicals was provided for, in addition to those previously established. They have now, it is presumed, been before the religious community a sufficient time to enable you to form an opinion of their intrinsic merits as official papers, going forth to an enlightened and reading people under the authority and patronage of the General Conference of the Methodist Episcopal Church, and of their usefulness in promoting the great enterprise in which we are engaged, by spreading abroad the light of gospel truth, advancing the interests of our important institutions, and strengthening the bonds of peace and harmony in the church. The influence of the periodical press, either for weal or woe, is too well ascertained to render it necessary for this body to be reminded of the importance of throwing around it, so far as it is under their direction and patronage, those safeguards which shall preserve its purity, and render it subservient to the promotion of intellectual, moral, and religious improvement. We have no doubt but you will agree with us in sentiment, that our religious papers should take no part in the political warfare of the day—that they should never interfere with the civil institutions of the country—that they should promote, as far as practicable, quietness, peace, and love among all Christian people, and especially in the church, by whose authority and patronage they exist, and whose interests they are particularly designed to serve. Whatever might have been the views of the General Conference at the time of the establishment of these papers, it did not occur to the superintendents that they were to be mediums of mercantile or professional advertisements; and we respectfully submit it to your enlightened judgment, whether it is consistent with the character of the church, and the grand designs of her religious institutions, among which the periodical press is one of the most efficient, to make them such. We are not apprised whether recourse has been had to this measure from courtesy to friends in secular occupations, or for the purpose of realizing funds sufficient to meet the expenses of publication. But with due deference, we must be permitted to doubt whether the credit, or the general interests of the Methodist Church will be promoted by the publication of a paper under the official sanction of the General Conference, which cannot obtain a patronage sufficient to meet its expenses without devoting its columns to business advertisements. Your timely and judicious advice to the annual conferences not to establish any more conference papers has been respectfully regarded, so that no new paper has been published by any

conference for the last four years, except one, which has since been discontinued, and it is believed there is an increasing conviction in the conferences generally, that it is inexpedient to publish such papers. Several papers, however, are published, assuming to be in the interests of the Methodist Church, and edited by Methodist preachers, and which are patronized to a considerable extent by many members of several annual conferences. We are already admonished by the history of the past, how easy it is, under the popular pretext of the right of free discussion, to disturb the harmony and peace of the church, stir up strife and contention, alienate the affection of brethren from each other, and finally injure the cause of Christ.

Applications from members and ministers of other churches, with whom we are in Christian fellowship, are becoming more frequent, and a variety of opinions being entertained by preachers of age and experience with regard to the manner of receiving them among us, the Discipline making no special provision in the case, we have thought it advisable to bring the subject before you, with a view to the adopting a course which may harmonize the views and official action of all concerned, and manifest that spirit of Christian charity which should always abound in the church of Christ. It is only necessary for us to lay before you the different opinions entertained on the subject, which, from the character and number of those who hold them, are certainly entitled to respectful attention. With regard to private members of other churches who make application for membership with us, it has been maintained on the one hand, that they should be admitted and remain on trial for six months, as the Discipline provides, before they are received into the church; and on the other, that the circumstance of their being regular and approved members of other churches, with which we are in Christian fellowship, virtually answers the essential ends of the provision for a probationer, and consequently that they should be received into the church without requiring such trial. The views which are entertained with respect to receiving ministers from other churches are not capable of so simple a definition. But they may be summed up as follows:—Many are of the opinion, that, in common with all other persons, they should be admitted on trial, and pass a probation of six months before they are received as members of the church. That, being received as such, they should obtain recommendation and license, and graduate in the ministry, in strict conformity to the letter of the Discipline, without regard to their ordination by the constitutional authorities of the churches from which they came. Others are of the opinion that coming to us with accredited testimonials of their Christian piety and official standing, and giving satisfaction, on examination as the Discipline directs, with respect to their belief in our doctrine, and approval of our discipline, they should be immediately received and accredited as ministers among us; and that on answering the questions, and taking upon them the solemn obligations of our ordination service, they should receive credentials of authority to administer the holy sacraments without the imposition of hands repeated by us, unless they themselves should incline to it. These conflicting opinions, in connection with the fact that a number of ministers have been received among us in conformity to the latter view, seem to require that

the General Conference take such order upon it as in their wisdom may be best calculated to produce unanimity of sentiment and action, and promote Christian confidence and affection between ourselves and other religious denominations, without impairing any fundamental principle of our order and government.

Of your general superintendents, six in number, three are enfeebled by labor, age, and infirmity. We are of one heart and one mind, acknowledging our obligation according to our ability, and to the utmost extent of it, to serve the church of God in that highly responsible office which you have committed to us; but in view of our own weakness and the arduous work intrusted to us, with fear and much trembling we have cause to exclaim, "Who is sufficient for these things?" There are now twenty-eight annual conferences represented in this body, and in all probability the number will be considerably increased during your present session. These embrace a country extending from New-Brunswick to Texas, on the Atlantic coast and gulf of Mexico, and from the sea-board to the vast northern lakes, and to the territories on the upper Mississippi and Missouri. The general superintendents sustain the same relation to all these conferences, and our system requires that each should be annually visited. Between three and four thousand traveling preachers are to be appointed every year to their fields of ministerial labor. These appointments must be made with due regard to the qualifications, age, infirmities, and domestic circumstances of this vast body of ministers, and with the same regard to the condition and wants of the millions of people to whom they are sent. To minds capable of grasping this vast machinery of our itinerant system, it will readily appear that an effective itinerant *superintendency* is indispensably necessary to keep it in regular, energetic, and successful operation. It must be *effective*, not imbecile; *general*, not sectional; *itinerant*, not local. Destitute of either of these prerequisites, the probable result would be a disorganization of the system, and weakness and inefficiency in all its parts. In the relation we sustain to you as the highest judicatory of the church, and to the whole itinerant connection, it becomes us to be cautious and unassuming in presenting you with our sentiments on a subject like this, in which it may be supposed we have a special individual interest. We will only suggest two points for your consideration, which, we are confident, will appear to you in the same light in which we view them. The first is to preserve a sufficient number of effective superintendents to secure to the conferences their regular annual visits, taking into view the number of conferences, and their relative locations. And, second, that there be no greater number than is strictly necessary to accomplish this work, carefully guarding against the increase of the numbers of laborers beyond the proportionate increase of the work, bearing in mind that if we would have laboring preachers, we must have laboring superintendents. As the number of annual conferences increases, and the work extends in the states and territories, it becomes necessary to strengthen the general superintendency in due proportion. But as you will doubtless have an able committee to examine and report on this important subject, we forbear any farther remarks in relation to it.

Our missionary operations among the Indians, and in foreign coun-

tries, especially on the continent of Africa, is recommended to your special attention. The condition of the Indian tribes located on the western boundary line of Arkansas and Missouri, and the territories on the upper Mississippi and Missouri rivers, calls aloud for united and vigorous efforts to dispense among them the light of the gospel and the blessings of civilization. We are encouraged to such effort by the circumstance that there is an increasing disposition among most of the tribes to encourage the labors of our missionaries, and improve their condition by the establishment of schools for the instruction of their children in the knowledge of our language, and in agriculture and mechanical arts.

Since your last session a plan has been devised, with the approbation of the officers and board of managers of the parent Missionary Society, to establish a central Indian manual labor school, with the design of collecting and teaching the native children of the several adjacent tribes. The plan has been submitted to the executive department of the national government having the superintendence of Indian affairs, and has met with a favorable and encouraging consideration; and we are much indebted to officers and agents of the civil government in, and adjacent to the Indian country, for the extensive aid they have given in the establishment of the institution, both by employing their influence in recommending it to the Indians, and advising in its structure and organization. This school is already, to a considerable extent, in successful operation. Native children, from five different tribes, are collected, and men from these tribes have visited the institution, and have very generally been satisfied with its government and objects. We cannot but regard this establishment as full of promise of lasting benefits to the Indian race. But as a detailed report of its organization, designs, and prospects will come before you, we will only add our earnest recommendation of the plan to your deliberate consideration, with regard to the present condition and wants of the Indians, and its adaptation to the great objects it is designed to accomplish—the conversion of the Indians to the Christian faith, and their improvement in all the arts and habits of civilized life. And we would farther recommend an inquiry into the expediency of establishing one or more institutions at suitable locations in the Indian country, on the same plan and for the same purposes.

To *Africa* we look with the deepest solicitude. Our sympathies, prayers, and efforts mingle on her coasts. In our missionary enterprise commenced at Liberia we aim at the conversion of a continent to God. The handful of precious seed which has been sown in that infant colony, and watered by the tears and prayers of the missionaries and the church, shall spring up and ripen to be sown again with a hundred fold increase, till Africa shall become one fruitful field, cultivated in righteousness. Although a number of faithful and devoted missionaries have fallen in that field of labor, we should by no means be discouraged in the prosecution of so great a work. They have fallen asleep, but they sleep in the Lord. And being dead they still speak; and the voice from their tombs is a call to the church of Christ on the American continent to emulate their holy zeal, and fill up the ranks from which they have been removed. We have no doubt but you will be disposed to take some efficient measures for the con-

stitutional organization of the Liberia annual conference, and to provide for the ordination of ministers in their own country, that the infant African church may be duly and regularly supplied, not only with the ministry of the word, but also with the holy sacraments.

The character which the Oregon mission has recently assumed, is well calculated to invite your particular attention to that extensive and important field of missionary enterprise. We can have little doubt that, with the blessing of God attending our efforts, the time will arrive when the interests of the missionary colony, and the success of the work among the aboriginal tribes, will call for the organization of an annual conference in that vast territory. And our grand object should be to preserve one harmonious compact, in the unity of the Spirit and the bonds of peace, that Methodism may be one on either side of the Pacific and Atlantic Oceans, and on all the islands of the sea.

"And mountains rise, and oceans roll
To sever us in vain."

It was doubtless a wise and safe provision, that copies of the records of the proceedings of the annual conferences should be forwarded to the General Conference for examination. By this means the General Conference may obtain the knowledge of the official acts of those bodies, from evidence which cannot be disputed or contravened, and consequently they may correct errors in their proceeding, if found to exist, on the simple authority of official records. We regret to say that, in our opinion, this judicious provision has not been sufficiently regarded, either on the part of the annual conferences in forwarding copies of these records, or on the part of the General Conference in a careful inspection of them. As these records contain, not only the official transactions of the conferences, having an important connection with the government and general interests of the church, but also frequently embrace the opinions of the superintendents on questions of law and the administration of discipline; and as it is the constitutional prerogative of this body to correct what is erroneous in these transactions and opinions, with an earnest desire that all things may be done in every official department of the church in strict conformity to her constitution and Discipline, we recommend a careful examination of these records at your present session.

Finally, brethren, we commend you and ourselves, and the ministers and people connected with us in the bonds of the gospel of Christ, to the guidance and protection of the great Head of the church, whose we are and whom we serve; sincerely and ardently praying that your deliberations, with all their results, may be under the influence of that wisdom which is from above; which is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality or hypocrisy.

We are, dear brethren, sincerely and affectionately yours, in the unity and fellowship of the gospel of Christ,

R. R. ROBERTS,
JOSHUA SOULE,
E. HEDDING,

JAMES O. ANDREW,
B. WAUGH.
THOS. A. MORRIS.

Baltimore, May 4, 1840.

PRINTING IN THE NINETEENTH CENTURY.

THE following graphic description of a great metropolitan printing establishment is from a late number of the London Quarterly Review.

THE printing establishment of Messrs. Clowes, on the Surrey side of the Thames, (for they have a branch office at Charing Cross,) is situated between Blackfriars and Waterloo bridges. Their buildings extend in length from Princes-street to Duke-street, and in breadth about half the distance. The entrance is by rather a steep declivity into a little low court, on arriving at which, the small counting-house is close on the left; the great steam presses, type and stereotype foundry, and paper warehouse, on the right; and the apartments for compositors, *readers*, &c., in front.

In the last-mentioned building there are five compositors' halls, the largest of which (on two levels, the upper being termed by the workmen the "quarter-deck") is two hundred feet in length. The door is nearly in the centre, and, on entering this apartment at daybreak, the stranger sees, at a *coup d'œil*, before him, on his right and left, sixty compositors' frames, which, though much larger, are about the height of the music stands in an orchestra. At this early hour they are all deserted, their daily tenants not having arrived. Not a sound is to be heard save the slow ticking of a gaudy-faced wooden clock, the property of the workmen, which faithfully tells when they are entitled to refreshment, and which finally announces to them the joyful intelligence that the hour of their emancipation has arrived. On the long wall opposite to the range of windows hang the printed regulations of a subscription fund, to which every man contributes 2*d.*, and every boy 1*d.* per week, explaining how much each is entitled to receive in the sad hour of sickness, with the consoling intelligence that 5*l.* is allowed to bury him if he be a man, and 2*l.* 10*s.* if merely a boy. Along the whole length of the building, about a foot above the floor, there is a cast-iron pipe heated by steam, extending through the establishment upward of three quarters of a mile, the genial effect of which modestly speaks for itself.

On the right hand, touching each frame, stands a small low table, about two feet square. A hasty traveler would probably pronounce that all these frames were alike, yet a few minutes' attentive observation not only dispels the error, but by numerous decipherable hieroglyphics explains to a certain extent the general occupation of the owners, as well as the particular character of each.

For instance, the height of the frames at once declares that the compositors must perform their work standing, while the pair of easy slippers which are underneath each stand suggests that the occupation must be severely felt by the feet. The working jacket or the apron, which lies exactly as it was cast aside the evening before, shows that freedom in the arms is a requisite to the craft. The good workman is known by the regularity with which his *copy* hangs neatly folded in the little wooden recess at his side—the slovenly compositor is detected by having left his MS. on his type, liable to be blown from the

case—while the apprentice, like “the carpenter, known by his chips,” is discovered by the quantity of type which lies scattered on the floor on which he stood.

The pictures, the songs, the tracts, the caricatures, which each man, according to his fancy, has pasted against the small compartment of whitewashed wall which bounds his tiny dominions, indicate the color of his leading propensity. One man is evidently the possessor of a serious mind, another is a follower of the fine arts. In the midst of these studies the attention of the solitary stranger is aroused by the appearance of two or three little boys, dressed in fustian jackets and paper caps, who in the gray of the morning enter the hall with a broom and water. These are young aspirants, who, until they have regularly received their commissions, are employed in cleaning the halls previous to the arrival of the compositors. Besides ventilating the room by opening the windows in the roof, beginning at one extremity, they sweep under each frame, watering the floor as they proceed, until they at last collect at the opposite end of the hall a heap of literary rubbish; but even this is worthy of attention, for, on being sifted through an iron sieve, it is invariably found to contain a quantity of type of all sizes, which more or less has been scattered right and left by the different compositors. To attempt to restore these to the respective families from which they have emigrated would be a work of considerable trouble; they are therefore thrown into a dark receptacle or grave, where they patiently remain until they are remelted, recast into type, and thus once again appear in the case of the compositor. By this curious transmigration Roman letters sometimes reappear on earth in the character of italics—the lazy *z* finds itself converted into the ubiquitous *e*, the full stop becomes perhaps a comma, while the hunchbacked mark of interrogation stands triumphantly erect—a note of admiration to the world!

By the time the halls are swept some of the compositors drop in. The steadiest generally make their appearance first; and on reaching their frames their first operation is leisurely to take off and fold up their coats, tuck up their shirt sleeves, put on their brown holland aprons, exchange their heavy walking shoes for the light brown easy slippers, and then unfolding their copy they at once proceed to work.

By eight o'clock the whole body have arrived. Many in their costume resemble common laborers, others are better clad, several are very well dressed, but all bear in their countenances the appearance of men of considerable intelligence and education. They have scarcely assumed their respective stations, when blue mugs, containing each a pint or half a pint of tea or coffee, and attended either by a smoking hot roll stuffed with yellow butter, or by a couple of slices of bread and butter, enter the hall. The little girls, who with well-combed hair and clean shining faces bring these refreshments, carry them to those who have not breakfasted at home. Before the empty mugs have vanished, a boy enters the hall at a fast walk with a large bundle under his arm—of morning newspapers: this intellectual luxury the compositors, by a friendly subscription, allow themselves to enjoy. From their connection with the different presses, they manage to obtain the very earliest copies, and thus the news of the day is known to them—the leading articles of the different papers are criticised,

applauded, or condemned—an hour or two before the great statesmen of the country have received the observations, the castigation, or the intelligence they contain. One would think that compositors would be as sick of reading as a grocer's boy is of treacle; but that this is not the case is proved by the fact, that they not only willingly pay for these newspapers, but often indemnify one of their own community for giving up his time in order to sit in the middle of the hall on a high stool and read the news aloud to them while they are laboring at their work: they will, moreover, even pay him to read to them any new book which they consider to contain interesting information! It of course requires very great command of the mind to be able to give attention to what is read from one book, while men are intently employed in the creation of another. The apprentices and inferior workmen cannot attempt this, but the greater number, astonishing as it may sound, can listen without injury to their avocation. Very shortly after eight o'clock the whole body are at their work, at which it may be observed they patiently continue, with only an hour's interval, until eight o'clock at night.

It is impossible to contemplate a company of sixty literary laborers steadily working together in one room, without immediately acknowledging the important service they are rendering to the civilized world, and the respect which, therefore, is due to them from society. The minutiae of their art it might be deemed tedious to detail; yet with so many operators in view it is not difficult, even for an inexperienced visitor, to distinguish the different degrees of perfection at which they have individually arrived.

Among compositors, as in all other professions, the race is not always gained by him who is apparently the swiftest. Steadiness, coolness, and attention are more valuable qualifications than eagerness and haste; and, accordingly, those compositors who at first sight appear to be doing the most, are often, after all, less serviceable to themselves, and, consequently to their employers, than those who, with less display, follow the old adage of "slow and sure."

On the attitude of a compositor his work principally depends. The operation being performed by the eyes, fingers, and arms, which, with considerable velocity, are moved in almost every direction, the rest of the body should be kept as tranquil as possible. However zealous, therefore, a workman may be, if his shoulders and hips are seen to be moved by every little letter he lifts, fatigue, exhaustion, and errors are the result; whereas, if the arms alone appear in motion, the work is more easily, and, consequently, more successfully executed.

Before a compositor can proceed with his *copy*, his first business must evidently be to fill his "cases," which contain about one hundred pounds' weight of type of nine sorts, viz.:—1. Capitals; 2. Small capitals; 3. Roman letters, (for italics separate cases are used;) 4. Figures; 5. Points and references; 6. Spaces; 7. Em and en quadrats, or the larger spaces; 8. Double, treble, and quadruple quadrats; 9. Accents. There are two "cases;" the upper of which is divided into ninety-eight equal compartments; the lower into fifty-three divisions, adapted in size to the number of letters they are to contain.

In the English language the letter *e* inhabits the largest box; *a*, *c*,

d, h, i, m, n, o, r, s, t, u live in the next sized apartments; *b, f, g, l, p, v, w, y* dwell in what may be termed the bedrooms, while *j, k, q, x, z, æ* and *œ*, double letters, &c., are more humbly lodged in the cupboards, garrets, and cellars. And the reason of this arrangement is, that the letter *e* being visited by the compositor sixty times as often as *z*, (for his hand spends an hour in the former box for every minute in the latter,) it is evidently advisable that the letters oftenest required should be the nearest. Latin and French books devour more of *c, i, l, m, p, q, s, u*, and *v*, than English ones, and for these languages the "cases" must therefore be arranged accordingly.

The distributing of the letters from the type pages into the square dens to which they respectively belong is performed with astonishing celerity. If the type were jumbled, or, as it is technically termed, "in pie," the time requisite for recognizing the tiny countenance of each letter would be enormous, but the compositor, being enabled to grasp and read one or two sentences at a time, without again looking at the letters, drops them one by one, here, there, and everywhere, according to their destination. It is calculated that a good compositor can distribute four thousand letters per hour, which is about five times as many as he can compose; just as in common life all men can spend money at least twenty times as readily as they can earn it.

As soon as the workman has filled his cases, his next Sisyphean labor is by composition to exhaust them. Glancing occasionally at his copy before him, he consecutively picks up, with a zigzag movement, and with almost the velocity of lightning, the letters he requires. In arranging these types in the "stick," or little frame, which he holds in his left hand, he must of course place them with their heads or letter-ends uppermost: besides which, they must, like soldiers, be made all to march the same way; for otherwise one letter in the page would be "eyes right," one "eyes left," another "eyes front," while another would be looking to the rear. This insubordination would produce, not only confusion, but positive errors, for *p* would pass for *d*, *n* for *u*, *q* for *b*, &c. To avoid all this the type are all purposely cast with a "nick" on one of their sides, by which simple arrangement they are easily recognized, and made to fall into their places the right way; and compositors as regularly place the nicks of their type all outermost, as ladies and gentlemen scientifically seat themselves at dinner, with their nicks (we mean their mouths) all facing the dishes. In short, a guest sitting with his back to his plate is not, in the opinion of a compositor, a greater breach of decorum than for a letter to face the wrong way. The composing-stick contains the same sort of relative proportion to a page as a paragraph. It holds a certain measure of type, and as soon as it is filled, the paragraph, or fragment of paragraph it contains, is transplanted into the page to which it belongs. This process is repeated until the pages composing a sheet being completed, are firmly fixed by wooden quoins or wedges into an iron frame, called a "chase;" and after having thus been properly prepared for the proof-press, a single copy is "pulled off," and the business of correction then begins.

As the compositor receives nothing for curing his own mistakes, they form the self-correcting punishment of his offense. The operation is the most disagreeable, and, by pressure on the chest incurred

in leaning over the form, it is also the most unhealthy part of his occupation. "A sharp bodkin and patience" are said by the craft to be the only two instruments which are required for correction: by the former, a single letter can be abstracted and exchanged; by the latter, if a word has been improperly omitted or repeated, the type in the neighborhood of the error can be expanded or contracted, (technically termed "driven out," or "got in,") until the adjustment be effected. But the compositor's own errors are scarcely put to rights before a much greater difficulty arrives, namely, the *author's* corrections, for which the compositors are very properly paid 6d. an hour.

It can easily be believed that it is as difficult for a compositor to produce a correct copy of his MS. as it is for a tailor to make clothes to fit the person he has measured.

Few men can dare to print their sentiments as they write them. Not only must the frame-work of their composition be altered, but a series of minute posthumous additions and subtractions are ordered, which it is almost impossible to effect; indeed, it not unfrequently happens that it would be a shorter operation for the compositor to set up the types afresh, than to disturb his work piecemeal, by the quantity of codicils and alterations which a vain, vacillating, crotchety writer has required.

A glance at the different attitudes of the sixty compositors working before us is sufficient to explain even to a stranger whether they are composing, distributing, correcting, or *imposing*; which latter occupation is the fixing corrected pages into the iron frames or "chases," in which they eventually go to press. But our reader has probably remained long enough in the long hall, and we will therefore introduce him to the very small cells of the *readers*.

In a printing establishment "the reader" is almost the only individual whose occupation is sedentary; indeed the galley-slave can scarcely be more closely bound to his oar than is a reader to his stool. On entering his cell, his very attitude is a striking and most graphic picture of earnest attention. It is evident, from his outline, that the whole power of his mind is concentrated in a focus upon the page before him; and as in midnight the lamps of the mail, which illuminate a small portion of the road, seem to increase the pitchy darkness which in every other direction prevails, so does the undivided attention of a reader to his subject evidently abstract his thoughts from all other considerations. An urchin stands by reading to *the reader* from *the copy*—furnishing him, in fact, with an additional pair of eyes; and the shortest way to attract his immediate notice is to stop his boy: for no sooner does the stream of the child's voice cease to flow than the machinery of the man's mind ceases to work—something has evidently gone wrong—he accordingly at once raises his weary head, and a slight sigh, with one passage of the hand across his brow, is generally sufficient to enable him to receive the intruder with mildness and attention.

Although the general interests of literature, as well as the character of the art of printing, depend on the grammatical accuracy and typographical correctness of "the reader," yet from the cold-hearted public he receives punishment, but no reward. The slightest oversight is declared to be an error; while, on the other hand, if by his unre-

mitted application no fault can be detected, he has nothing to expect from mankind but to escape and live uncensured. Poor Goldsmith lurked a reader in Samuel Richardson's office for many a hungry day in the early period of his life!

In a large printing establishment, the real interest of which is to increase the healthy appetite of the public by supplying it with wholesome food of the best possible description, it is found to be absolutely necessary that "the readers" should be competent to correct, not only the press, but the author. It is requisite not only that they should possess a microscopic eye, capable of detecting the minutest errors, but be also enlightened judges of the purity of their own language. The general style of the author cannot, of course, be interfered with; but tiresome repetitions, incorrect assertions, intoxicated hyperbole, faults in grammar, and above all, in punctuation, it is his especial duty to point out. It is, therefore, evidently necessary that he be complete master of his own tongue. It is also almost necessary that he should have been brought up a compositor, in order that he may be acquainted with the mechanical department of that business; and we need hardly observe that, from the intelligent body of men whose presence we have just left, it is not impossible to select individuals competent to fulfil the important office of readers.

Descending from "the readers' " cells to the ground floor, the visitor, on approaching the northern wing of Mr. Clowes' establishment, hears a deep rumbling sound, the meaning of which he is at a loss to understand, until the doors before him being opened, he is suddenly introduced to nineteen enormous steam-presses, which, in three compartments, are all working at the same time. The simultaneous revolution of so much complicated machinery, crowded together in comparatively a small compass, coupled with a moment's reflection upon the important purpose for which it is in motion, is astounding to the mind; and as broad leather straps are rapidly revolving in all directions, the stranger pauses for a moment to consider whether or not he may not get entangled in the process, and against his inclination, as authors generally say in their prefaces, go "to press."

We will not weary our reader by attempting a minute delineation of the wonderful picture before him, or even introduce to his notice the intelligent engineer, who, in a building apart from the machinery, is in solitude regulating the clean, well-kept, noiseless steam-engine which gives it motion; we will merely describe the literary process.

The lower part of each of the nineteen steam-presses we have mentioned consists of a bed or table, near the two ends of which lie prostrate the two sets of "chases" containing the types (technically called "forms") we have just seen adjusted, and from which impressions are to be taken.

By the power of machinery these types, at every throb of the engine, are made horizontally to advance and retire. At every such movement they are met half way by seven advancing black rollers, which diagonally pass over them, and thus, by a most beautiful process, impart to them ink sufficient only for a single impression. As quickly as the types recede, the seven rollers revolve backward till they come in contact with another large roller of kindred complexion, termed "the doctor," which supplies them with ink, which he, "the doctor,"

himself receives from a dense mass of ink, which by the constant revolution of Esculapius assumes also the appearance of a roller.

Above the table, the forms, and the rollers we have described, are, besides other wheels, two very large revolving cylinders, covered with flannel; the whole apparatus being surmounted by a boy, who has on a lofty table by his side a pile of quires of white paper.

Every time the lower bed has moved, this boy places on the upper cylinder a sheet of paper, which is ingeniously confined to its station by being slipped under two strings of tape. It is, however, no sooner affixed there, than by a turn of the engine, revolving with the cylinder, it is flatly deposited on the first of the "forms," which, by the process we have described, has been ready inked to receive it: it is there instantaneously pressed, is then caught up by the other cylinder, and, after rapidly revolving with it, it is again left with its white side imposed upon the second "form," where it is again subjected to pressure, from which it is no sooner released than it is hurried within the grasp of another boy at the bottom part of the machinery, who, illumined by a gas light, extricates it from the cylinder, and piles it on a heap by his side.

By virtue of this beautiful process, a sheet of paper, by two revolutions of the engine, with the assistance only of two boys, is imprinted on both sides, with not only, say sixteen pages of letter-press, but, with the various wood-cuts which they contain. Excepting an hour's intermission, the engines, like the boys, are at regular work from eight A. M. till eight P. M., besides night work when it is required. Each steam-press is capable of printing one thousand sheets an hour.

The apartments above the machinery we have described contain no less than twenty-three common or hand-presses of various constructions; besides which, in each of the compositors' rooms there is what is termed a proof-press. Each of these twenty-three presses is attended by two pressmen, one of whom inks the form, by means of a roller, while the other lays and takes off the paper very nearly as fast as he can change it, and by a strong gymnastic exertion, affording a striking feature of variety of attitude, imparts to it a pressure of from a ton to a ton and a half, the pressure depending upon the size and lightness of the *form*; this operation being performed by the two men, turn and turn about.

Notwithstanding the noise and novelty of this scene, it is impossible either to contemplate for a moment the machinery in motion we have described, or to calculate its produce, without being deeply impressed with the inestimable value to the human race of the art of printing—an art which, in spite of the opposition it first met with, in spite of "the envious clouds which seemed bent to dim its glory and check its bright course," has triumphantly risen above the miasmatical ignorance and superstition which would willingly have smothered it.

In the fifteenth century (the era of the invention of the art) the brief-men or writers who lived by their manuscripts, seeing that their occupation was about to be superceded, boldly attributed the invention to the devil, and, building on this foundation, men were warned from using diabolical books "written by victims devoted to hell." The monks in particular were its inveterate opposers; and the vicar of Croydon, as if he had foreseen the Reformation, which it subsequently

effected, truly enough exclaimed in a sermon preached by him at St. Paul's Cross, "*We must root out printing, or printing will root us out!*" Nevertheless, the men of the old school were soon compelled to adopt the novelty thus hateful: in fact, many of the present names of our type have been derived from their having been first employed in the printing of Romish prayers: for instance, "*Pica*," from the service of the mass, termed *Pica* or *pie*, from the glaring contrast between the black and white on its page—"Primer," from *primarius*, the book of prayers to the virgin—"Brevier," from *breviary*—"Canon," from the *canons* of the church—"St. Augustin," from that father's writings having been first printed in that sized type, &c., &c.

. About the time of Henry II. the works of authors were, it has been said, read over for three days successively before one of the universities, or before other judges appointed for the service, and if they met with approbation, copies of them were then permitted to be taken by monks, scribes, illuminators, and readers, brought up or trained to that purpose for their maintenance. But the labors of these monks, scribes, illuminators, &c., after all, were only for the benefit of a very few individuals, while the great bulk of the community lived in a state of ignorance closely resembling that which has ever characterized, and which still characterizes savage tribes.

The heaven-born eloquence of many of these people has been acknowledged by almost every traveler who has enjoyed the opportunity of listening to it with a translator.

Nothing, it is said, can be more striking than the framework of their speech, which, commencing with an appeal to "the great Spirit" that governs the universe, gradually descends to the very foundation of the subject they are discussing. Nothing more beautiful than the imagery with which they clothe their ideas, or more imposing than the intellectual coolness with which they express them. From sunrise till sunset they can address their patient auditors; and, such is the confidence these simple people possess in their innate powers of speech, that a celebrated orator was, on a late occasion, heard to declare, "that had he conceived the young men of his tribe would have so erred in their decision, he would have attended their council fire, and would have spoken to them for a fortnight!"

But what has become of all the orations which these denizens of the forest have pronounced? What moral effect have they produced beyond a momentary excitement of admiration, participated only by a small party of listeners, and which, had even millions attended, could only, after all, have extended to the radius of the speaker's voice?

From our first discovery of their country to the present day, their eloquence has passed away like the loud moaning noise which the wind makes in passing through the vast wilderness they inhabit, and which, however it may affect the traveler who chances to hear it, dies away in the universe unrecorded.

Unable to read or write, the uncivilized orator of the present day has hardly any materials to build with but his own native talent; he has received nothing from his forefathers—he can bequeath or promulgate little or nothing to posterity—whatever, therefore, may be

his eloquence, and whatever may be his intelligence, he is almost solely guided by what resembles brute instinct rather than human reason, which, by the art of writing, transmits experience to posterity.

Before the invention of printing almost the whole herd of mankind were in a state of moral degradation, nearly equal to that which we have thus described; for although various manuscripts existed, yet the expense and trouble of obtaining them were, as we have endeavored to show, so great that few could possess them in any quantities, except sovereign princes, or persons of very great wealth. The intellectual power of mankind was consequently completely undisciplined—there was no such thing as a combination of moral power—the experience of one age was not woven into the fabric of another—in short, the intelligence of a nation was a rope of sand. Now, how wonderful is the contrast between this picture of the dark age which preceded the invention of printing and the busy establishment which only for a few moments we have just left!

The distinction between the chrysalis and the butterfly but feebly illustrates the alteration which has taken place, since by the art of printing science has been enabled to wing its rapid and unerring course to the remotest regions of the globe. Every man's information is now received and deposited in a common hive, containing a cell or receptacle for every thing that can be deemed worth preserving. The same facility attends the distribution of information which characterizes its collection. The power of a man's voice is no longer the measured range to which he can project his ideas; for even the very opinion we have just uttered, the very sentence we are now writing—faulty as they may both be—printed by steam, and transported by steam, will be no sooner published than they will be wafted to every region of the habitable globe—to India, to America, to China, to every country in Europe, to every colony we possess, to our friends, and to our foes, wherever they may be.

As railroads have produced traffic, so has printing produced learned men; and "to this art," says Dr. Knox, "we owe the Reformation." The cause of religion has been most gloriously promoted by it; for it has placed the Bible in everybody's hands. Yet, notwithstanding the enormous mass of information it has imparted, it is, however, a most remarkable fact that printing is one of those busybodies who can tell every man's history but his own.

Although four centuries have not elapsed since the invention of the noble art, yet the origin of this transcendent light, veiled in darkness, is still a subject of dispute! No certain record has been handed down fixing the precise time when—the person by whom—and the place whence this art derived its birth. The latent reason of this mystery is not very creditable to mankind; for printing having been as much the counterfeit as the substitute of writing, from sheer avarice it was kept so completely a secret, that we are told an artist, upon offering for sale a number of Bibles, which so miraculously resembled each other in every particular that they were deemed to surpass human skill, was accused of witchcraft, and tried in the year 1460.

Gutenberg, we all know, is said to have been the father of printing; Schoeffer, the father of letter-founding; Faust, or Fust, the generous

patron of the art; and by Hansard these three are termed "the grand typographical triumvirate." On the other hand, Hadrianus Junius, who wrote the history of Holland in Latin, published in 1578, claims the great art for Harlaem, assigning to Laurentius Coster the palm of being the original inventor. Neither our limits nor our inclination allow us to take any part in the threadbare discussion of the subject. On the front of the house inhabited by Gutenberg, at Mentz, there is the following inscription:—

"JOHANNI GUTTENBERGENSI,
Moguntino
Qui Primus Omnium Literas Ære
Imprimendas Invenit,
Hac Arte De Orbe Toto Bene Merenti."

Besides this, a fine statue by Thorwalsden, erected in the city, was opened amidst a burst of enthusiasm. "For three days," says a late writer, "the population of Mayence was kept in a state of high excitement." But we abandon the history of printing to return with Mr. Clowes' people to his interesting establishment.

On entering the door of a new department, a number of workmen, in paper caps, and with their shirt sleeves tucked up, may be seen at a long table, immediately under the windows, as well as at another table in the middle of the room, intently occupied at some sort of minute niggling operation; but what wholly engrosses the first attention of the stranger is the extraordinary convulsive attitudes of ten men, who, at equal distances from each other, are standing with their right shoulders close to the dead wall opposite to the windows.

These men appear as if they were all possessed with St. Vitus's Dance, or as if they were performing some Druidical or Dervishical religious ceremony. Instead, however, of being the servants of idolatrous superstition, they are in fact its most destructive enemies; for grotesque as may be their attitudes, they are busily fabricating grains of intellectual gunpowder to explode it—we mean they are type-casting.

This important operation is performed as follows:—In the centre of a three-inch cube of hard wood, which is split into two halves like the shell of a walnut, there is inserted the copper matrix or form of the letter to be cast. The two halves of the cube when put together are so mathematically adjusted that their separation can scarcely be detected, and accordingly down the line of junction there is pierced, from the outer face of this wood, to the copper matrix, a small hole, into which the liquid metal is to be cast, and from which it can easily be extricated by the opening or bisection of the cube. Besides this piece of wood, the type-caster is provided with a little furnace, and a small caldron of liquid metal, projecting about a foot from the wall, on his right. The wall is protected by sheet-iron, which is seen shining and glittering in all directions with the metal that in a liquid state has been tossed upon it to a great height.

On the floor, close at the feet of each "caster," there is a small heap of coals, while a string or two of onions, hanging here and there against the wall, sufficiently denote that those who, instead of leaving the building at one o'clock, dine within it, are not totally unacquainted with the culinary art.

The ladles are of various denominations, according to the size of the type to be cast. There are some that contain as much as a quarter of a pound of metal, but for common-sized type the instrument does not hold more than would one half of the shell of a small hazle-nut.

With the mold in the left hand, the founder with his right dips his little instrument into the liquid metal—instantly pours it into the hole of the cube, and then, in order to force it *down* to the matrix, he jerks *up* the mold higher than his head; as suddenly he lowers it, by a quick movement, opens the cube, shakes out the type, closes the box, re-fills it, re-jerks it into the air, re-opens it—and, by a repetition of these rapid manœuvres, each workman can create from four hundred to five hundred types an hour.

By the convulsive jerks which we have described, the liquid is unavoidably tossed about in various directions; yet, strange to say, the type-founder, following the general fashion of the establishment, performs this scalding operation with naked arms, although in many places they may be observed to have been more or less burned.

As soon as there is a sufficient heap of type cast, it is placed before an intelligent little boy, (whose pale wan face sufficiently explains the effect that has been produced upon it by the antimony in the metal,) to be broken off to a uniform length; for, in order to assist in forcing the metal down to the matrix, it was necessary to increase the weight of the type by doubling its length. At this operation a quick boy can break off from two thousand to three thousand types an hour, although, be it observed, by handling new type a workman has been known to lose his thumb and forefinger from the effect of the antimony.

By a third process the types are rubbed on a flat stone, which takes off all roughness or "*bur*" from their sides, as well as adjusts their "beards" and their "shanks." A good rubber can finish about two thousand an hour.

By a fourth process the types are, by men or boys, fixed into a sort of composing stick about a yard long, where they are made to lie in a row with their "nicks" all uppermost: three or four thousand per hour can be thus arranged.

In a fifth process, the bottom extremities of these types, which had been left rough by the second process, are, by the stroke of a plane, made smooth, and the letter ends being then turned uppermost, the whole line is carefully examined by a microscope; the faulty type, technically termed "fat-faced," "lean-faced," and "bottle-bottomed," are extracted; and the rest are then extricated from the *stick*, and left in a heap.

The last operation is that of "telling them down and papering them up," to be ready for distribution when required.

By the system we have just described, Mr. Clowes possesses the power of supplying his compositors with a stream of new type, flowing upon them at the rate of fifty thousand per day!

Type-founding has always been considered to be a trade of itself, and there is not in London, or we believe in the world, any other great *printing* establishment in which it is comprehended; but the advantages derived from this connection are very great, as types form the life-blood of a printing house, and, therefore, whatever facilitates their circulation adds to its health and promotes science.

Small, insignificant, and undecipherable as types appear to inexperienced eyes, yet, when we reflect upon the astonishing effects they produce, they forcibly remind us of that beautiful parable of the grain of mustard-seed, "which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." But, casting theory aside, we will endeavor to demonstrate the advantages which not only the establishment before us, but the whole literary world, *bona fide*, derives from a cheap, ready, and never-failing supply of type.

By possessing an ample store of this *primum mobile* of his art, a printer is enabled, without waiting for the distribution or breaking up of the type of the various publications he is printing, to supply his compositors with the means of "setting up" whatever requires immediate attention—literary productions, therefore, of every description, are thus relieved from unnecessary quarantine, the promulgation of knowledge is hastened, the distance which separates the writer from the reader is reduced to its minimum.

But besides the facility which the possession of abundance of type gives both to the publisher and to the public, the printer's range, or, in other words, the radius, to the extent of which he is enabled to serve the world, is materially increased; for with an ample supply he can manage to keep type in "forms" until his proofs from a distance can be returned corrected. In a very large printing establishment, like that before us, this radius is very nearly the earth's diameter; for Messrs. Clowes are not only enabled, by the quantity of type they possess, to send proofs to the East and West Indies, but they are at this moment engaged in printing a work regularly published in England every month, the proof-sheets of which are sent by our steamers to be corrected by the author in America!

Again, in the case of books that are likely to run into subsequent editions, a printer who has plenty of type to spare can afford to keep the forms standing until the work has been tested; and then, if other editions are required, they can, on the whole, be printed infinitely cheaper than if the expense of composition were in each separate edition to be repeated—the publisher, the printer, and the public, all therefore, are gainers by this arrangement.

In by-ways, as well as in high-ways, literary laborers of the humblest description are assisted by a printing establishment possessing abundance of type. For instance, in its juvenile days, the "Quarterly Review" (which, by the way, is now thirty years old) was no sooner published than it was necessary that the first article of the following number should go to press, in order that the printer might be enabled, article by article, to complete the whole in three months. Of the inconvenience to the *editor* attendant upon this "never-ending-still-beginning" system, we deem it proper to say nothing: our readers, however, will at once see the scorbutic inconvenience which they themselves must have suffered by having been supplied by us with provisions, a considerable portion of which had unavoidably been salted down for nearly three months. Now, under the present system, the contents of the whole number lie open to fresh air, correction, and conviction—are ready to admit new information—to receive fresh

facts—to so late a moment, that our eight or ten articles may be sent to the printer on a Monday with directions to be ready for publication on the Saturday.

But notwithstanding all the examples we have given of the present increased expenditure of type, our readers will probably be surprised when they are informed of the actual quantity which is required.

The number of sheets now standing in type in Messrs. Clowes' establishment, each weighing on an average about one hundred pounds, are above sixteen hundred. The weight of type not in forms amounts to about one hundred tons—the weight of the stereotype plates in their possession to about two thousand tons: the cost to the proprietors (without including the original composition of the types from which they were cast) about 200,000*l*. The number of wood cuts is about fifty thousand, of which stereotype casts are taken and sent to Germany, France, &c.

Having mentioned the amount of stereotype plates in the establishment, it is proper that we should now visit the foundry in which *they* are cast. The principal piece of furniture in this small chamber is an oven, in appearance such as is commonly used by families for baking bread. In front of it there stands a sort of dresser; and close to the wall on the right, and adjoining the entrance door, a small table. The "forms" or pages of types, after they have been used by the printer, and before the stereotype impression can be taken from them, require to be cleaned, in order to remove from them the particles of ink with which they have been clogged in the process of printing. As soon as this operation is effected, the types are carefully oiled, to prevent the cement sticking to them, and when they have been thus prepared, they are placed at the bottom of a small wooden frame, where they lie in appearance like a schoolboy's slate. In about a quarter of an hour the plaster-of-Paris, which is first daubed on with a cloth and then poured upon them, becomes hard, and the mixture, which somewhat resembles a common Yorkshire pudding, is then put into the oven, where it is baked for an hour and a half. It is then put into a small iron coffin with holes in each corner, and buried in a caldron of liquid metal, heated by a small furnace close to the oven—the little vessel containing the type gradually sinks from view, until the silvery glistening wave rolling over it entirely conceals it from the eye. It remains at the bottom of this caldron about ten minutes, when being raised by the arm of a little crane, it comes up completely encrusted with the metal, and is put for ten minutes to cool over a cistern of water close to the caldron. The mass is then laid on the wooden dresser, where the founder unmercifully belabors it with a wooden mallet, which breaks the brittle metal from the coffin, and the plaster-of-Paris cast being also shattered into pieces, the stereotype impression which, during this rude operation, has remained unharmed, is introduced for the first moment of its existence into the light of day. The birth of this plate is to the literary world an event of no small importance, inasmuch as one hundred thousand copies of the best impressions can be taken from it, and with care it can propagate a million! The plates, after being rudely cut, are placed on a very ingenious description of Procrustesian bed, on which they are by a

machine not only all cut to the same length and breadth, but with equal impartiality planed to exactly the same thickness.

The plates are next examined in another chamber by men termed "pickers," who, with a sharp graver, and at the rate of about sixteen pages in six hours, cut out or off any improper excrescences; and if a word or sentence is found to be faulty, it is cut out of the plate and replaced by real type, which are soldered into the gaps. Lastly, by a circular saw the plates are very expeditiously cut into pages, which are packed up in paper to go to press.

We have already stated that in Messrs. Clowes' establishment the stereotype plates amount in weight to two thousand tons. They are contained in two strong rooms or cellars, which appear to the stranger to be almost a mass of metal. The smallest of these receptacles is occupied entirely with the Religious Tract Society's plates, many of which are fairly entitled to the rest they are enjoying, having already given hundreds of thousands of impressions to the world. It is very pleasing to find in the heart of a busy, bustling establishment, such as we are reviewing, a chamber exclusively set apart for the propagation of religious knowledge; and it is a fact creditable to the country in general, as well as to the art of printing in particular, that, including all the publications printed by Messrs. Clowes, one-fourth are self-devoted to religion. The larger store, which is one hundred feet in length, is a dark *omnium gatherum*, containing the stereotype plates of publications of all descriptions. But even in *this* epitome of the literature of the age, our readers will be gratified to learn that the sacred volumes of the Established Church maintain, by their own intrinsic value, a rank and an importance, their possession of which has been the basis of the character and unexampled prosperity of the British empire. Among the plates in this store there are to be seen reposing those of thirteen varieties of Bibles and Testaments, of numerous books of hymns and psalms, of fifteen different dictionaries, and of a number of other books of acknowledged sterling value. We have no desire, however, to conceal that the above are strangely intermixed with publications of a different description.

On the whole, however, the ponderous contents of the chamber are of great literary value; and it is with feelings of pride and satisfaction that the stranger beholds before him, in a single cellar, a capital, principally devoted to religious instruction, amounting to no less than 200,000*l*.

In suddenly coming from the inky chambers of a printing-office into the paper-warehouse, the scene is, almost without metaphor, "as different as black from white." Its transition is like that which the traveler experiences in suddenly reaching the snowy region which caps lofty mountains of dark granite.

It must be evident to the reader that the quantity of paper used by Messrs. Clowes in a single year must be enormous.

This paper, before it is dispatched from the printer to the binder, undergoes two opposite processes, namely, wetting and drying, both of which may be very shortly described. The wetting-room, which forms a sort of cellar to the paper-warehouse, is a small chamber, containing three troughs, supplied with water, like those in a common laundry, by a leaden pipe and cock. Leaning over one of these

troughs, there stands, from morning till night, with naked arms, red fingers, and in wooden shoes, a man, whose sole occupation, for the whole of his life, is to wet paper for the press. The general allowance he gives to each quire is two dips, which is all that he knows of the literature of the age; and certainly, when it is considered that, with a strapping lad to assist him, he can dip two hundred reams a day, it is evident that it must require a considerable number of very ready writers to keep pace with him. After being thus wetted, the paper is put in a pile under a screw-press, where it remains subjected to a pressure of two hundred tons for twelve hours. It should then wait about two days before it is used for printing, yet, if the weather be not too hot, it will, for nearly a fortnight, remain sufficiently damp to imbibe the ink from the type.

As fast as the sheets printed on both sides are abstracted by the boys who sit at the bottoms of the nineteen steam-presses, they are piled in a heap by their sides. As soon as these piles reach a certain height, they are carried off, in wet bundles of about one thousand sheets, to the two drying rooms, which are heated by steam to a temperature of about 90° of Fahrenheit. These bundles are there subdivided into "lifts," or quires, containing from fourteen to sixteen sheets; seven of these lifts, one after another, are rapidly placed upon the transverse end of a long-handled "peel," by which they are raised nearly to the ceiling, to be deposited across small wooden bars ready fixed to receive them, in which situation it is necessary they should remain at least twelve hours, in order that not only the paper, but the ink should be dried. In looking upward, therefore, the whole ceiling of the room appears as if an immense shower of snow had just suddenly been arrested in its descent from heaven. In the two rooms about four hundred reams can be dried in twenty-four hours.

When the operation of drying is completed, the "lifts" are rapidly pushed by the "peel" one above another (like cards which have overlapped) into a pack, and in these masses they are then lowered; and again placed in piles, each of which contains the same "signature," or, in other words, is formed of duplicates of the same sheet. A work, therefore, containing twenty-four sheets—marked or *signed* A, B, C, and so on, to Z—stands in twenty-four piles, all touching each other, and of which the height of course depends upon the number of copies composing the edition. A gang of sharp little boys of about twelve years of age, with naked arms, termed *gatherers*, following each other as closely as soldiers in file, march past these heaps, from every one of which they each abstract, in regular order for publication, a single sheet, which they deliver as a complete work to a "collator," whose duty it is rapidly to glance over the printed signature letters of each sheet, in order to satisfy himself that they follow each other in regular succession; and as soon as the signature letters have either by one or by repeated gatherings been all collected, they are, after being pressed, placed in piles about eleven feet high, composed of complete copies of the publication, which, having thus undergone the last process of the printing establishment, is ready for the hands of the binder.

The group of gathering-boys, whose "march of intellect" we have just described, usually perform per day a thousand journeys, each of which is on an average about fourteen yards. The quantity of paper

in the two drying-rooms amounts to about three thousand reams, each weighing about twenty-five pounds. The supply of white paper in store, kept in piles about twenty feet high, averages about seven thousand reams; the amount of paper printed every week and delivered for publication amounts to about fifteen hundred reams, (of five hundred sheets,) each of which averages in size three hundred and eighty-nine and three-eighths square inches. The supply, therefore, of white paper kept on hand, would, if laid down in a path of twenty-two and one quarter inches broad, extend twelve hundred and thirty miles; the quantity printed on both sides per week would form a path of the same breadth of two hundred and sixty-three miles in length.

The ink used in the course of a year amounts to about twelve thousand pounds.

The cost of the paper for the same space of time may be about 100,000*l.*; that of the ink exceeding 1500*l.*

For the Methodist Magazine and Quarterly Review.

HISTORY OF THE METHODIST EPISCOPAL CHURCH.

A History of the Methodist Episcopal Church. By NATHAN BANGS, D. D., Vol. III. *From the year 1817 to the year 1828.* Embellished with a Portrait of the Author. New-York: published by Mason and Lane. Pp. 471, 12mo.

OUR readers will be pleased to find that this important and elaborate work is verging so rapidly toward a consummation. About a year and a half have elapsed since the first volume was given to the public. This was in due time followed by a second, which, as well as the former, met with a reception which could not but be most cheering to the author and the publishers. And while the earlier volumes have secured general favor, and been read with interest, we can have no fears for the one which now demands our attention. The events which it records belong to the present generation, and a personal interest attaches to them. It will also be borne in mind that the period to which the third volume relates embraces the history of the various institutions of the church, such as missionary, tract, Sunday school, and Bible societies, and the interests of education. The author has prefixed the following "Notice to the reader:"—

"The favorable manner in which the first and second volumes of this History have been received, induces me to add a third, in the hope that it may increase the stock of useful information in reference to the work which God has wrought in this country by the instrumentality of the Methodist Episcopal Church.

"In the conclusion of the second volume it was remarked, that it was my intention, when the history was commenced, to bring it down near to the present time, in two volumes; but, as I proceeded in the work, it was found impracticable to fulfil this intention, without such an abridgment as would either compel me to omit some important transactions and edifying incidents, or so to shorten them as to render them uninteresting and uninteresting. I was therefore compelled, contrary to my first design, to close the second volume in the year 1816.

"That this alteration in the plan at first contemplated has been generally approved of, I have evidence from numerous testimonies. Indeed, the greatest fault I have heard, from those who are disposed to judge charitably of my work, has been, that it is not sufficiently particular, or that its details are not as numerous as is desired. This defect, however, if it be one, I am unable to remedy, as I have, with but few exceptions, wrought up all the materials within my reach, unless I were injudiciously to encumber the volume with irrelevant matter.

"The present volume, however, I consider rich in matter, particularly in relation to the doings of the General Conference, and to the enlargement of our work by means of our Missionary Society, and other auxiliary appliances. And I have endeavored to give such a detailed account of the origin, character, and progress of this society as will, if the history be continued on the same plan, supersede the necessity of a separate history of that institution. Indeed, this society, together with the tract, Sunday school, and education causes, is so interwoven in our general plan of operations, that a history of our Church would be quite imperfect which did not embrace a narrative of these things.

"It being desirable to have the alphabetical list of preachers unbroken, it has been thought advisable to transfer that list from the second to the third volume; and the more so as that volume is sufficiently large without it, containing, as it does, upward of four hundred pages.

"In adverting to this list I consider it proper to mention the following facts, as furnishing good reasons for an apology for any errors which have been or may be detected, in the spelling of names, dates, or otherwise.

"1. In regard to the *orthography* of proper names I have found insuperable difficulties. The same name I have in frequent instances found differently spelled in the printed Minutes even for the same year—one way perhaps when admitted on trial, and another in the stations—and then the next year differently from either of the two. In this confusion who is to decide which is right? It is true that some names, particularly those found in the sacred Scriptures—though these are by no means uniformly alike in their orthography in the Old and New Testaments, owing to the different usages of the Hebrew and Greek languages—and in the Greek and Latin classics, have a fixed orthography; but in most instances proper names are spelled as whim or fancy would dictate, some families, even of their own accord, either dropping or adding a letter or letters. And this confusion and difficulty exist in a peculiar degree in the United States, made up, as the citizens are, from almost every nation under heaven, and therefore having names, the orthography of which is peculiar to the several nations from which they came, or to the ancestors from whom they have descended. If any one can unravel this tangled skain, and teach us how to spell every proper name correctly, he will perform a task for which I confess myself inadequate. Or if any one will take the Minutes of our conferences and decide which of the varying orthographies of some names is the correct one, he shall receive my thanks, and will merit the thanks of all concerned. But as the secretaries of

the annual conferences, editors, and printers were not able to control this perplexing business at the times the Minutes were prepared and printed, I hope to be pardoned if I should fail to make every thing of this sort entirely accurate.

"2. But this is by no means the most serious difficulty which I have had to encounter. In several instances I have found preachers returned *located*, and in three instances *expelled*,* who were never admitted into full connection. Such names I have generally omitted altogether, as I have taken no account of mere probationers in the traveling ministry.

"3. In numerous instances I have found that certain preachers were *located*, *readmitted*, and then *located* again, *twice*, *thrice*, and even *four* times. In such cases I have, as far as I could ascertain the fact, fixed the date of their location the last time mentioned, with a view to give them credit for at least all the years they may have traveled. On this account, those who may compare the list in this volume—which has been thoroughly revised—with the one appended to the second, will find that several who were recorded as located before, or in the year 1816, are herein returned as having located at a later date, because they *re-entered* the traveling ministry, continued for a shorter or longer time, and then located *again*.

"4. In a few instances persons have been expelled by an annual conference, and afterward, on an appeal, restored by the General Conference. This may have led to some errors in these returns, though I trust but few.

"5. In some instances preachers were continued on trial for more than two years; and not advertng to that fact while preparing the list for the former volume, and taking their names as they stand recorded in answer to the question, 'Who are admitted into full connection?' such were returned as received a year later than was actually the case. So far as this fact has been ascertained, the correction has been made in the present list.

"6. In many cases it has been difficult to ascertain the *precise* year in which a preacher died. In the body of the History I have, in recording deaths, generally followed the order of the Minutes, and recorded them as having died in the course of the preceding year; but in the alphabetical list I have endeavored to ascertain the year in which each preacher died. As, however, some of the records are indefinite in this particular, I have been guided by the most probable conjecture. There are, however, I believe, but few cases of this character.

"When the reader duly considers these perplexing discrepancies and defects, he will be prepared to make some allowance for the unavoidable errors which grow out of them; and the more so, when he considers that this History has been written by a hand equally fallible as those which prepared the authorized records.

"Some unintentional omissions of names in the former volume are supplied in this; and if others should be detected, as doubtless they will be, the correction will be made with the more pleasure, because it

* "In one instance I found a preacher returned *located* and *expelled* in the same year! In another, *located* in one year and *expelled* the next."

will add to the perfection of the work. The reader may rest assured, however, that no pains have been spared by either the author or printer to make every thing as accurate as possible; and hence, if errors are detected, he must attribute them to a want of ability, under the circumstances, to avoid them.

"To God, who alone is absolutely perfect, but whose boundless mercy inclines him to pardon the aberrations of his creatures, for the sake of his Son Jesus Christ, be ascribed the honor and glory for what he has done for this branch of his Church."

It has been sagaciously remarked, though perhaps without sufficient qualification, that there is no stronger proof of the excellence of any institution than the virulence with which it is assailed. Upon this principle it were easy to make out a strong case in favor of Wesleyan Methodism. It has been called to pass through every ordeal to which bigotry, ignorance, and jealousy could subject it. Ridicule, sneers, and sophistry have each been employed in turn. But no weapon formed against it has prospered. The History of the Methodist Episcopal Church is not silent on these points. And the present volume opens with a brief, but lucid exposition of the more important controversies in which the disciples of Mr. Wesley on both continents have been involved.

"As the Methodists increased in number and respectability, and their influence upon the public mind was proportionately augmented, other denominations began to awake from their slumber, to look about them for other means than those heretofore used for offensive warfare, as well as to defend themselves against the inroads which Methodism was making upon their congregations, and the impression it produced upon the public mind. For these 'circuit-riders' were no idle shepherds. They not only rode circuits, but they 'went everywhere preaching the kingdom of God,' breaking over parish lines, entering into every open door, and with a loud, distinct voice, proclaiming to all they could prevail on to hear them, that they must 'fear God and give glory to his name.' Hence the opposition to our distinctive doctrines and modes of procedure became more serious and systematic; our opponents began to feel the necessity of meeting us in the field of argument with more fairness; and instead of drawing ridiculous caricatures for the amusement of themselves and their readers, to state our doctrines as we hold them. This, we say, became necessary, for the eyes of the public were becoming somewhat enlightened in respect to what Wesleyan Methodists really believed and taught, and were thence led to hear, and read, and compare for themselves. The consequence was, that the offensive features of Calvinism were becoming more and more repulsive, and the creed by which its nominal followers were distinguished underwent some modifications, better suited, as was thought, to the temper of the times. Thus, instead of ascribing the final destinies of mankind to an omnipotent decree, the subtle distinction was introduced between the *natural* and *moral* abilities of men, making the latter the only potent barrier to the sinner's salvation. This theory, which for some time was confined to comparatively few, seems to have been an improvement upon President Edwards's system *On the Will*, and was invented by Dr. Hopkins, of Newport, R. I., and thenceforth called, by way

of distinction, *Hopkinsianism*. This, it was thought by many, would enable them to meet and obviate the objections which were brought against the doctrine of unconditional election and reprobation, by placing the criminality of all sinful actions in the perversity of the *human will*, called 'moral inability,' especially as they contended that the sinner possessed a '*natural ability*' to do all which God required. Hence the doctrine of eternal decrees, as taught by John Calvin, though still held in theory, was studiously kept out of sight by those who embraced these new views, and the theory of '*natural ability and moral inability*' was substituted in its place.

"This subtle theory, however, by no means answered the proposed end. The Methodists still insisted that this '*natural ability*,' however potent, could never overcome the efficient operation of an immutable decree, which had fixed the destinies of all mankind before the worlds were made—nor would the moral ability or inability *alter* that which had been made *unalterable* by the eternal fiat of the Almighty.

"These conflicting theories somewhat changed the points of controversy between the Calvinists and Arminians. While Wesley and Fletcher were compelled, from their position, to meet their antagonists on the old points of controversy which had been mooted in the Protestant world from the days of John Calvin, his system had now assumed, under the improving hands of some of his most distinguished followers, so many new traits, that new arguments of defense were called for by the advocates of universal atonement and conditional salvation. Under these circumstances, many, on both sides of these controverted points, thought it their duty to enter the field of theological discussion. This they did with all the ardor of new recruits. And among those who distinguished themselves in conducting this theological warfare, might be mentioned men who had grown gray in the cause of Christ, as well as others of younger years, whose youthful temperament may have betrayed them into a harshness of expression, on some occasions, incompatible with the meekness and soberness of the Christian minister—faults of human beings, for which the Christian system alone provides an adequate atonement and mode of forgiveness."

Our limits will not allow us to make such copious extracts on this and kindred topics as we could wish. To the volume itself we must refer the reader for more full satisfaction.

It accorded with the author's design to intersperse his History with occasional obituary notices of such as had distinguished themselves in the great work of "spreading Scripture holiness through the land." The present volume is peculiarly rich in this department. We have been particularly pleased with what we find recorded of Shadford, John Steward, Summerfield, and "Between-the-Logs," and their noble compeers. Of these, perhaps no one has won a more enviable or lasting distinction than the humble freed man of color—whose name is so intimately associated with the first aboriginal missions of the M. E. Church.

"In the contemplation of such a man, we cannot but admire the wisdom of God in the selection of means to accomplish his designs of mercy toward the outcasts of men. Born in humble life, destitute of

the advantages of education, unauthorized and unprotected by any body of Christians when he first entered upon his enterprise, influenced solely by the impulses of his own mind, produced, as he believed, and as the event proved, by the dictates of the Holy Spirit, Steward sets off on an errand of mercy to the wandering savages of the wilderness. Here he arrives, a stranger among a strange people, and opens his mission by a simple narration of the experience of divine grace upon his heart, and of the motives which prompted him to forsake home and kindred, and devote himself to their spiritual interests. Having gained their attention, he explains to them, in the simplest language of truth, the fundamental doctrines of Jesus Christ, contrasting them with the absurdities of heathenism and the nummeries of a corrupted form of Christianity.* No sooner does the word take effect, than a violent opposition arises against this humble and unpretending servant of Jesus Christ, which he meets with Christian courage, and bears with the fortitude of a well-trained soldier of the cross. By the strength of God resting upon him, he manfully buffets the storms of persecution which raged around him, and calmly guides his little bark over the threatening billows until it is conducted into a harbor of peace and safety. Seeking for the wisdom that cometh from above, he is enabled to unravel the sophistry of error, to refute the calumnies of falsehood, to silence the cavilings of captious witlings, and to establish firmly the truth as it is in Jesus. Did not God 'choose the weak things of the world to confound the things which are mighty?'

"Who does not look on with a trembling anxiety for the result, while the umpire was deliberating upon his fate, at that memorable time when he submitted his Bible and Hymn Book to the inspection of Mr. Walker, that he might determine whether or not they were genuine! And who can forbear participating in the general shout of exultation when the momentous question was decided in his favor! During these anxious moments the heart of Steward must have beat high amidst hopes and fears, while the fate of his mission apparently hung poised upon the decision of a question which involved the dearest interests of the nation for whose welfare he had risked his all. But the God whom he served pleaded his cause, silenced the clamor of his enemies, disappointed the machinations of the wicked, and gave a signal triumph to the virtues of honesty, simplicity, and godly sincerity."

The author adds in a note:—

"That the reader may understand the force of this allusion, the following incident is related. As Steward fearlessly denounced the absurdities of the Romish Church, and appealed to the Bible in support of his affirmations, those uninformed natives who had been instructed by Roman priests concluded that there must be a discrepancy between his Bible and the one used by the priests. To decide this question it was mutually agreed by the parties to submit it to Mr. Walker, the sub-agent. On a day appointed for the examination, Steward and the adverse chiefs appeared before the chosen arbiter. A profound silence

* "The Wyandots had been taught, to some extent, the religion of the Roman Catholics."

reigned among the numerous spectators who had assembled to witness the scene. Mr. Walker carefully compared the two Bibles, and examined the hymns, each party looking on with intense anxiety for the result. At length the examination closed, and Mr. Walker declared to the assembly that the Bible used by Steward was genuine, and that the hymns breathed the spirit of true religion. During the whole transaction Steward sat with great tranquillity, eyeing the assembly with an affectionate solicitude, conscious that innocence and truth would gain the victory—and when it was declared, the countenances of the Christian party beamed with joy, and their souls exulted in God their Saviour—while their opposers stood rebuked and confounded.

“Though the assembly before whom Steward appeared in Upper Sandusky was less august and imposing than the one before whom Luther appeared at the Diet of Worms, yet the question to be decided at the former was no less momentous to the interests of Steward and his party than the one which hung suspended during the admirable address of Luther was to him and his party. While, therefore, we may contrast in our minds the two personages who had submitted their cause to the decisions of others, we may not unprofitably compare them as being analogous in their consequences to their respective nations. Luther, towering above his fellows in learning, in eloquence, in piety, and in evangelical knowledge, was pleading the cause of truth before one of the most august assemblies ever convened to decide the fate of an individual. Steward, unlettered, rude in speech, limited in knowledge, though humble and devout, was silently looking on while his fate hung suspended upon the decision of a single man. How striking the contrast! And yet how analogous the cause and its results! Luther, surrounded by princes, nobles, judges, bishops, and priests, awed by the presence of the emperor of all Germany and Spain combined, in one of the most magnificent cathedrals in the kingdom, stood firm in the strength of his God, and fearlessly advocated his cause in the face of that imposing array of civil and ecclesiastical authority which was leagued against him. Steward, on the contrary, accompanied by a few converted Indians, stood in the presence of the chiefs of the nation, most of whom had declared themselves adverse to his doctrines and measures, surrounded by an assemblage of rude barbarians in the rough cabin of an American Indian! Those Germans, however, who had embraced the principles of the Reformation were not more interested in the fate of Luther, than the trembling Indians who had embraced Christianity were for the result of the deliberations of Mr. Walker.

“But while Luther and his doctrines were condemned by a decree of the Diet of Worms, Steward was acquitted by the decision of the umpire to whom the question had been submitted. Luther, therefore, had to act in opposition to the highest authority of the empire, with the fulminating sentence of the pope ringing in his ears, while Steward went forth under the protection of the chief council of the nation, patronized by the Church of his choice, preaching Jesus and him crucified. Was not God’s hand alike visible in each case? Nor was Steward more contemptible in the eyes of the pagan chieftains than Luther was in the estimation of the pope and his obsequious cardinals

and bishops. And perhaps the time may come when the name of JOHN STEWARD, as humble as were his claims in his lifetime, shall be held in as high estimation by the descendants of the converted Indians, as is that of MARTIN LUTHER by the church which bears his name. They both had faults, because they were both human beings; but let their faults be buried beneath the same turf which hides their mouldering bodies from human view, while their spirits, alike indebted to the blood of the Lamb for their deliverance from the slavery of sin, shall shine amidst the heavens for ever and ever."

The period embraced in volume third, if any, might be remembered as the period of "secessions." The first two which we find detailed are those of the colored members in Philadelphia and New-York, resulting in the organization of African Methodist Episcopal Churches. This story is not without a wholesome moral, as may be seen by our author's concluding remarks upon the affair in New-York city:—

"One principal reason assigned by themselves for this separate organization was, that colored preachers were not recognized by our conferences as traveling preachers; and, therefore, however much a local preacher might labor in word and doctrine for the benefit of his colored brethren, he could neither exercise the functions of pastor in the governmental department, nor receive a pecuniary support for his services. To remedy this inconvenience, and remove the disability under which they labored in this respect, they withdrew from our pastoral oversight, established a conference of their own, and commenced the itinerant mode of preaching the gospel.

"By this secession we lost fourteen colored local preachers, and nine hundred and twenty-nine private members, including class-leaders, exhorters, and stewards. But though they thus 'went out from us,' they have never, I believe, manifested any rancorous or bitter spirit toward their old friends, but have cultivated a feeling of friendship and brotherly affection; and there is reason to believe that, though they may not have prospered in the same ratio in which they did before their separation, they have retained their piety and zeal, and have managed their affairs in an orderly manner.

"It is now (1839) twenty years since the secession took place, and the degree of their prosperity may be estimated from the following statement of their number of circuits and stations, preachers and members, taken from their Minutes for 1839.

"Circuits twenty-one; preachers thirty-two; members two thousand six hundred and eight. These circuits and stations are found in the states of New-Jersey, New-York, Connecticut, Rhode Island, and Massachusetts. In the city of New-York, where the secession originated, they have a membership of one thousand three hundred and twenty-five, making an increase of three hundred and ninety-six in twenty years, which is by no means in a ratio with their increase while they remained under the care of their white brethren. In the city of Boston, however, their success has been greater in proportion. In 1819 they had only thirty-three; but now, in 1839, they have one hundred and twenty-six.

"They will not allow any slaveholder to become or remain a member of their church.

"As the Methodist Episcopal Church never derived any temporal emolument from them, so we have sustained no other damage by the secession than what may arise from missing the opportunity of doing them all the good in our power as their pastors. And if a desire for independence on their part has deprived us of this opportunity, having done what we could as Christian ministers to prevent the rupture, I trust we shall be absolved from all blame, be the consequences what they may. We cannot do otherwise than wish them all spiritual and temporal blessings in Christ Jesus. Though formally separated from us in name, we still love them as our spiritual children, and stand ready to aid them, as far as we may, in extending the Redeemer's kingdom among men."

But the most interesting and instructive matter of this kind, relating to the Methodist Episcopal Church, is, no doubt, the secession of 1827-8, under the auspices of *soi-disant* "reformers." The history of this disaffection is given at full length in the volume before us, and we hope that it may afford a salutary lesson to such as may at any time be disposed to reiterate the senseless cry of "spiritual domination," and to organize a party against the church with as much assurance as if the absolute folly of such clamor had never been practically demonstrated. After noticing the nature of the proposed innovations in the present instance, and the *quietus* which they received from the General Conference of 1828, the historian remarks:—

"Some have expressed their surprise that the General Conference was so unwilling to yield to the *voice of the people!* The answer is, that the voice of the people was yielded to, so far as it could be heard and understood. It is believed that nine-tenths of our people throughout the United States, could they have been heard, were decidedly opposed to the innovations which were urged. They were not only contented with the present order of things, but they loved their institutions, venerated their ministers, and were astounded at the bold manner in which they were both assailed from the pulpit and the press. In resisting, therefore, the proposed changes, the conference believed it *went with*, and *not against*, the popular voice of the Church; and the result has proved that it was not in error; for it has been fully sustained in its course by the great body of preachers and people in all the annual conferences and throughout the entire Church; and it has, moreover, had the sanction of at least some of the 'Reformers' themselves, who have become convinced that they calculated on a higher state of individual and social perfection than they have found attainable, and that it is much easier to shake and uproot established institutions than it is to raise up and render permanent a new order of things—a truth which should teach all revolutionists the necessity of caution and moderation in their measures.

"It will be perceived that one of the resolutions in the above report proposed terms on which the expelled members might be restored to their former standing in the Church. It is not known, however, that any of them availed themselves of this privilege; but, on the contrary, a very considerable number, both in Baltimore and other places, withdrew from the Church, and put themselves under the wing of 'reform;' while a few, who still proved refractory, in Cincinnati, Lynchburg, and some other places, were tried and expelled. The exact number

lost to the Church I have not been able to ascertain ; but by turning to the Minutes of our conferences, and comparing the numbers for 1828 with those for 1829, I find the increase of members to be twenty-nine thousand three hundred and five, and of preachers one hundred and seventy-five ; for 1830 the increase of members is twenty-eight thousand two hundred and fifty-seven, and of preachers eighty-three. And as this is quite equal to the usual increase from one year to another, the secession could not have included a great number of either members or preachers. In the cities of New-York, Philadelphia, Baltimore, Pittsburgh, and Cincinnati were found the greatest number of 'Reformers.' Here they organized churches and established congregations in conformity to their improved plan of procedure : but it is believed that in all these places their influence has been on the wane for some time, and that, while several have returned to the Church which they had left, others have become wearied and vexed with 'reform,' being convinced that they calculated too highly on the perfection of human nature not to be disappointed in their expectations.

"It seems right, therefore, that the reader may have an intelligent view of the whole matter, that he should be informed what their plans were, that he may perceive the improvements with which they designed to perfect the system adopted by the Methodist Episcopal Church. In the month of November of this year the 'Associated Methodist Churches' held a convention in the city of Baltimore, at which a provisional government was formed until a constitution and book of discipline could be prepared at a future convention. This convention assembled in the city of Baltimore on the second day of November, 1830, and was composed of an equal number of lay and clerical delegates from several parts of the Union, representing thirteen annual conferences, and continued its sessions until the twenty-third of the same month. The convention proceeded to the adoption of a 'constitution,' the first article of which fixed the title of the new 'Association' to be 'The Methodist Protestant Church,' and the whole community was divided into 'districts,' 'circuits,' and 'stations ;'—the 'districts,' comprising the bounds of an annual conference, to be composed of an equal number of ordained itinerant ministers and delegates, elected either from the local preachers or lay members ;—the General Conference was to consist of an equal number of ministers and laymen, to be elected by the annual conferences, and must assemble every seventh year for the transaction of business.

"The offices of bishop and presiding elder were abolished, and both the annual and General Conferences were to elect their presidents by ballot to preside over their deliberations ; and the presidents of annual conferences were also to travel through their districts, to visit all the circuits and stations, and, as far as practicable, to be present at quarterly and camp meetings ;—to ordain, assisted by two or more elders, such as might be duly recommended ; to change preachers in the interval of conference, provided their consent be first obtained. The chief points, therefore, in which they differ from us are, that they have abolished episcopacy, and admit laymen to a participation of all the legislative and judicial departments of the government. Class, society, and quarterly meetings, annual and General Conferences, and an itinerant ministry, they have preserved. They also hold fast the fun-

damental doctrines of our Church and its moral discipline. The verbal alterations which they have introduced into some portions of the prayers, moral and prudential regulations, will not, it is believed, enhance their worth in the estimation of any sober and enlightened mind. This, however, may be more a matter of taste than of sound verbal criticism, as it is hardly to be supposed that judicious men would alter 'the form of sound words' merely for the sake of altering.

"Though a separate community was thus established, it was a considerable time before the agitations ceased. It was but natural for those who had withdrawn from the Church to attempt a justification of themselves before the public by assigning reasons for their proceedings, and by an effort to put their antagonists in the wrong. And as they had a periodical at their command, writers were not wanting to volunteer their services in defense of their measures, and in opposition to what they considered the objectionable features of the Methodist Episcopal Church. This called for defense on the part of those more immediately implicated by the writers in 'Mutual Rights.' And as Baltimore had been the chief seat of the controversy from the beginning, and as it was thought not advisable to make the columns of the *Christian Advocate and Journal* a medium for conducting the controversy, the brethren in that city established a weekly paper, called 'The Itinerant,' which was devoted especially to the vindication of the government, ministers, and usages of the Methodist Episcopal Church, containing, in the mean time, animadversions upon the newly constituted government, and a replication to the arguments of its advocates in its defense. Many very able pieces appeared from time to time in 'The Itinerant,' in defense of the proceedings of the authorities of the Church in the city of Baltimore, of the General Conference, and those annual conferences which had acted in the premises. These contributed greatly to settle the questions at issue on a just and firm basis, and to show that these things were susceptible of a Scriptural and rational defense.

"But the spirit of contention, which had long been impatient of control, at length became wearied, and the combatants gradually retired from the field of controversy, the *Itinerant* was discontinued, and the *Christian Advocate and Journal*, which had, indeed, said but little on the subject, proposed a truce, which seemed to be gladly accepted by the dissentient brethren, and they were left to try the strength of their newly formed system without farther molestation from their old brethren.

"On a review of these things, we find much to humble us, and yet much to excite our gratitude. In all struggles of this sort the spirits of men are apt to become less or more exasperated, brotherly love to be diminished, and a strife for the mastery too often usurps the place of a holy contention 'for the faith once delivered to the saints.' That the present discussion partook more or less of these common defects, on both sides, may be granted, without yielding one iota of the main principles for which we contend. Indeed, truth itself may sometimes have cause to blush for the imperfect and often rude manner in which its disciples attempt to vindicate its injured rights; while error may be defended by the wily arts of its advocates with an assumed meek-

ness and forbearance which may smooth over its rough edges by their ingenious sophistry so effectually as to beguile the simple hearted, until the serpent clasps them in its deceitful and relentless coils. But extricate yourself from its painful grasp, expose its serpentine course, and denounce, in just terms of reprobation, its delusive schemes, and it will throw off its disguise, and pour forth, in blustering terms, its denunciations against you, with a view to blacken your character, and render you odious in the estimation of the wise and good. It will then complain of that very injustice which it attempted to inflict on you, and will repel all complaints of its own unfairness by a repetition of its offensive epithets. Truth, however, has no need to resort to finesse, to intrigue, to epithets of abuse, in its own defense. Though it can never falsify its own principles, nor yield to the demands of error, either in complaisance to its antagonists or to soften the tones of honesty and uprightness with which it utters its sentiments, yet it seeks not to fortify its positions by a resort to the contemptible arts of sophistry, nor to silence its adversaries by a substitution of personal abuse for arguments. It expresses itself fearlessly and honestly, without disguise or apology, leaving the consequences to its sacred Author.

"How far these remarks may apply to those who engaged in the present contest I pretend not to determine. But whatever may have been the defects in the spirit and manner in which the controversy was conducted, we rejoice that it has so far terminated, and that we may now calmly review the past, may apologize for mistakes, forgive injuries, whether real or imaginary, and exercise a mutual spirit of forbearance toward each other. For whatever imperfections of human nature may have been exhibited on either side, we have just cause of humiliation; and while they teach us the infinite value of the atoning blood to cover all such aberrations, they furnish lessons of mutual forbearance and forgiveness.

"But while this humbling view of the subject deprives us of all just cause of boasting, we may, it is thought, perceive much in the result which should excite our gratitude. To the intelligent friends of our church organization, of our established and long continued usages and institutions, it gave an opportunity of examining their foundation, of testing their soundness and strength, and of defending them against their assailants. Having proved them susceptible of a Scriptural and rational vindication, we have reason to believe that they became not only better understood, but more highly appreciated and sincerely loved. Experience and practice having furnished us with those weapons of defense to which we might otherwise have remained strangers, we have learned the lessons of wisdom from the things we have been called to suffer, and an increased veneration for our cherished institutions has been the beneficial consequence. Greater peace and harmony within our borders succeeded to the storms of agitation and division. Our own Church organization and plans of procedure have been made to appear more excellent from contrasting them with those substituted by the seceding party; and so far as success may be relied upon as a test of the goodness and beneficial tendency of any system of operations, we have no temptation to forsake 'the old paths' for the purpose of following in the track of

those who have opened the untrodden way of 'reform,' or to be shaken by the strong 'protest' they have entered against our peculiar organization and manner of conducting our affairs.

"In narrating the facts in this perplexing case I have aimed at historical truth. In doing this I may have wounded the feelings of some who were the more immediate actors in the scenes which have passed before us. This, however, was very far from my intention. I have, indeed, labored most assiduously to present the facts in as inoffensive language as possible, consistently with the demands of impartial history, and therefore hope to escape the censure justly due to those who wilfully pervert the truth or misinterpret its language. Nor will I claim for myself any other apology for unintentional errors than fallible humanity has a right to exact from candid criticism. And now that the struggle is over, may we all, pursuing our respective modes of doing good, 'as far as possible, live peaceably with all men.'"

As an appendix to this volume will be found an alphabetical list "of all the preachers who have been received into full connection in the Methodist Episcopal Church to the year 1828, including those who came from Europe and returned, as well as those who remained in this country." This list includes *all* the preachers who had previous to 1828 belonged to the American itinerant connection; those who entered previous to 1784—the year from which the Methodist Episcopal Church dates—as well as those who entered afterward. The time of their location, withdrawal, expulsion, or decease, is also designated. The author has supplied a very copious table of contents, and it is but justice to the publishers to add, that the mechanical execution of the work is in the highest degree creditable to the great and growing establishment which they superintend.

It is to be hoped that the concluding volume or volumes of this work will be not long forthcoming. It is of course desirable that it should be completed by the same hand by which it has been brought down thus far—not only to preserve uniformity in the style and character, but because no other—we may be permitted to say—seems to possess such eminent qualifications for a task at once so perplexing and so urgent. In recounting the incidents of Methodism, no one more truly than the present historian can appropriate the classic phrase, *Quorum pars magna fui*.

From the Eclectic Review.

MEMOIRS OF ROBERT MORRISON, D. D. 7

Memoirs of the Life and Labors of Robert Morrison, D. D., F. R. S., M. R. A. S. Member of the Society Asiatique of Paris, &c. Compiled by his Widow, with Critical Notices of his Chinese Works. BY SAMUEL KIDD. And an Appendix containing Original Documents. 2 vols. London: Longman and Co. 1839.

RECENT circumstances have tended to force upon the English nation an acquaintance with the people of China. The enterprise of missionaries had led the way. Gutzlaff and Medhurst were useful

pioneers ; and Davis has given, in popular form, what was known only to the scholar. The Catholic missionaries in former times, and in latter times, De Guignes and Goguet, Ramusat and Klaproth, had communicated to the savants of the continent what Sir George Staunton, Mr. Barrow, and Dr. Leyden laid before the wealthy and erudite of England. But except in libraries of the rich, or the halls of colleges, such works were inaccessible to the general reader ; while the missionary character of Gutzlaff and Medhurst's writings may have attached to them the *patois* of the conventicle, or the savor of Methodism, in the esteem of the literary world. Biography has now, however, become the coadjutor of history ; a sort of common stream in the field of knowledge. The memoirs of one who was the friend and correspondent of Sir. G. Staunton, and was well entitled to rank as the Anglo-Chinese lexicographer, will scarcely fail to give a diffusive interest to the affairs of China, and a desire for an acquaintance with the condition of her people.

We hail every symptom of a growing intercourse, or increasing sympathy, between the nations of the eastern and western hemispheres ; yet we must not hastily conclude that our intelligence is correct, or that we are competent to form a just and satisfactory estimate of the character of the Chinese people. It will be necessary to travel among them without retinue, or guards, or official eclat ; speaking their language without interpreters, reading their books without glossaries, and mingling in their domestic circles, with all varieties of rank and condition, before we can duly appreciate the character and genius of the people, or their position in the scale of nations. It is not otherwise that we can escape partiality or prejudice, or have a full and fair representation, in our estimate of so great an empire. "Novelty," it is said, "is sure either to magnify or diminish the objects with which it is associated ;" and the sight of strange manners tempts the beholder either to despise them, because they differ from his own, or to regard them as incomparably superior. It is only by repeated investigations and comparisons, that even a patient student of human character will ascertain how far a first sight may have deceived, and how much must be blotted out.

Dr. Morrison, after almost thirty years' experience, and with no inclination to reproach the Chinese, represents them as "unfeeling, inhuman, and cruel," "dishonoring the seat of justice by magisterial commands to slap a witness's face till the cheek swells, the skin breaks and bleeds, or the teeth are knocked out of the jaw ; and to lay upon the ground an accused person, whose guilt is unproved, to be flogged with a bamboo ; while females are tortured, their fingers and ankles being squeezed till they confess." He speaks of their "superstition in visiting the sick and diseased with cruelty and outrage, as well as neglect ; expelling them from their habitation, and excluding multitudes of lepers from the comforts of social intercourse, the means of recovery, and the opportunity of working for their bread." "The religious rites, &c., of the Chinese," he declares, "are ridiculous and cumbersome. They have in one street or another, and to one demon or another, perpetually, splendid illuminations, music, theatrical performances, in presence of their idols ; repasts of fruits and wine, and cakes, and fowls, and roasted pigs, &c., placed before them, with the

burning of candles, small sticks, paper, and fire-works. I have seen them prostrate themselves to the full orb'd moon, pour out libations and presents of fruit to her. The detail would be endless." He represents their conduct to strangers and visitors from other lands as exhibiting "the worst features of character and the lowest degree of civilization;" "the most debasing selfishness." So remiss in government, as not to "give the protection of laws, and so unjust, as to apply all law and power to ruin an accused stranger;" they carry on "real tyranny and oppression under the semblance of justice;" and "conceal a slow, grinding, and galling torture, under the guise of government;" unable to repress robberies, and the excursions of banditti, they insult visitors by styling them to "their face, barbarians, demons, official liars, and plunderers, rude brutes, and foreign devils." The miserable inefficiency of their police, or their destitution of all civic economy, often expose the lives and property of their people to destruction; they have exhibited at such times of privation and suffering "a character the very opposite of generous and disinterested; no aid has been afforded even to natives ruined by fire, selfishness restraining them from united efforts and partial sacrifices; but to Europeans burned out, and left houseless and fasting, none of the Hong merchants, who had often experienced their friendship, and had themselves escaped the fire, having houses and warehouses of their own still standing, volunteered a night's lodging, or a single meal. They were Fan-kwei, (foreign devils,) to whom it was left first to solicit assistance before it should be afforded, by the civilized Chinese." Vol. i, pp. 163, 164; vol. ii, pp. 7-39, of the Appendix.

To this people Dr. Morrison was the first Protestant missionary; and in this character was sent forth from British Christians when there were neither grammars nor lexicons suited to the English scholar, and when only fragments of a manuscript translation of the New Testament existed in the language of China. The youngest son of James Morrison, an industrious, pious, and honest tradesman, who had removed from Dunfermline, his native town, to Northumberland, his birth took place near Morpeth, in January, 1782: but the family went to reside in Newcastle in 1785, where the early years of young Morrison were spent. The subject of this memoir enjoyed the affectionate instruction of a maternal uncle in the pursuit of elementary learning; and was, by the catechetical exercises of their family pastor, the Rev. J. Hutton, led on in the study of the Scripture. Under the direction of this good man, the pupil exhibited an instance of persevering application which gave promise of future success. When in his thirteenth year, he repeated one evening the whole of the 119th Psalm, Scottish version. Describing the state of his mind when subdued to the power of divine truth, (about fifteen years of age,) he makes no display of a presumptuous or self-righteous spirit.

"I was much awakened to a sense of sin, though I cannot recollect any particular circumstance which led to it, unless it were that at that time I grew somewhat loose and profane; and more than once, being drawn aside by wicked company, (even at that early time of life,) I became intoxicated. Reflection upon my conduct became a source of much uneasiness to me, and I was brought to a serious concern about my soul. I felt the dread of eternal damnation. The

fear of death compassed me about, and I was led to cry mightily to God, that he would pardon my sin, that he would grant me an interest in the Saviour, and that he would renew me in the spirit of my mind. Sin became a burden. It was then that I experienced a change of life, and I trust a change of heart too. I broke off from my former careless companions, and gave myself to reading, to meditation, and to prayer. It pleased God to reveal his Son in me, and at that time I experienced much of 'the kindness of youth, and the love of espousals;' and though the first flash of affection wore off, I trust my love to, and knowledge of the Saviour, have increased." Vol. i, p. 53.

The early years of Robert Morrison were not passed in idleness or affluence. He wrought as his father's apprentice—when his hours of labor were often from six o'clock in the morning till eight at night. But even then he eagerly snatched hours before as well as after the time spent in daily work, for reading, meditation, and prayer. To secure a larger portion of quiet in his retirement, his bed was removed to the workshop, where he often pursued his studies till one or two o'clock in the morning. It is one of the latest associations recorded of his pious and tender mind, how much delight he thus enjoyed. With what genuine pleasure he seems to refer to this scene in one of his last letters!—

"For the fond recollections of our childhood do not depend upon the superiority of the place in which it was spent; nor even the circumstances of affluence or poverty. It is the time of life that gives the charm; whether riding on a five-bar gate or in a royal carriage. The happiest abode (so far as *house* goes) was my father's workshop, swept clean by my own hands of a Saturday evening, and dedicated to prayer and meditation on the Sunday. There was my bed, and there was my study. So I dare say my beloved son Robert," &c. Vol. ii, p. 523.

To add to his facilities for growing in knowledge, he contrived throughout the day, while his hands were busied in the labors of this life, to feed his mind by placing open before him the Bible, or some other book. His hours of recreation, which were not devoted to visits of mercy among the sick or ignorant, were spent in a little garden, which he had consecrated to study and devout communion. While he diligently occupied the hours of the sacred day in religious exercises, he gladly embraced seasons of Christian fellowship on week evenings, with others who were like-minded: their place of resort was his father's workshop. By a journal which he has left, we can mark the first cravings of his mind for knowledge. "I have adopted," he writes, "a number of studies—botany, and some other things; I do not know but it would be better to study my Bible." And again, "Much profit is to be had from reading the Scriptures at my work. O Lord, incline my heart to thy testimonies!" Owen's Life, Romaine's Sermons, Henry's Exposition, Mosheim's Ecclesiastical History, Marshall on Sanctification, Hervey's Works, and the Evangelical Magazine, were the frequent companions of his retirement.

"Friday, June 19, 1801. This day I entered with Mr. Laidler to learn Latin. I paid ten shillings and sixpence, the entrance money, and am to pay one guinea per quarter. I know not what may be

the end; God only knows. It is my desire, if he please to spare me in the world, to serve the gospel of Christ as he shall give opportunity. O Lord my God, my whole hope is in thee, and in thee alone. Lord, be merciful to me a sinner, through Christ my Saviour; and grant thy blessing with this attempt, if it please thee. Amen."

His biographer observes—

"It is plain from this extract that he now seriously contemplated the work of the ministry; and from what he subsequently stated, his eye was directed to the missionary service. He knew not how it was to be brought about, nor whether the object would ever be gained; but his heart was set upon it, and he gave himself to this course of study as a preliminary and preparatory step. The expense was to be saved out of his earnings; his manual labor, therefore, could not be diminished. Accordingly, he still went to work at six o'clock in the morning, and continued until the same hour, and not unfrequently to a later one in the evening. He attended Mr. Laidler between the hours of nine and ten in the morning, and redeemed from sleep the time that was necessary for carrying on his studies. His very meals were so arranged as to afford opportunity for study. As might be expected, his proficiency corresponded with his ardor and perseverance. His love of learning was great, and no difficulties could discourage him; but the love of souls was his grand motive." Vol. i, pp. 20, 21.

His tutor perceived the character of the pupil, and encouraged his desire for the ministry. Difficulties however for a while interposed.

After the death of his mother, who loved him so ardently as to be unable to anticipate his removal to a distant place, and to whom he was most fondly attached, he felt released from restraint, and cherished more ardently his desire for occupation in the work of the ministry. The following is his record for September 25, 1802:—

"This day I wrote to —, desiring to know something respecting the Hoxton Academy. What shall I say on this day now closing? O Lord, pardon my sins, and make me thine in that day when thou makest up thy jewels; in that day when God shall judge the secrets of men by Jesus Christ. 'Have faith in Jehovah with thy whole mind, but lean not to thine own understanding.' 'In all thy ways acknowledge him, and he will direct thy paths,' &c."

On the 10th of January, 1803, the third day after his admission to the academy, now styled Highbury College, he thus writes his pious breathings:—

"I lament my coldness in spiritual things, and as, O heavenly Father, I have made an entrance on this work, namely, a design of preaching Christ to poor fallen sinners, and thou by thy good providence hast been pleased to ordain it thus, I desire to leave all things, that I may now devote my time and talents to this blessed work. I pray that I may be sensible of my own weakness, and fully aware of the necessity of thy presence and the teaching of thine Holy Spirit. O give me insight and discernment into the deceitfulness of my own heart; and impress upon mine own mind a feeling sense of the infinite weight and importance of those things which thou hast been pleased to reveal in thy blessed word. O may my heart tremble at thy word; and do thou make me fully sensible—make me to know and to

feel in my own mind a lively and affecting sense of thy goodness and of thy love, O God my Saviour. O God my Saviour, if I should ever venture—if ever I should be honored to open my mouth to speak forth thine ‘unsearchable riches,’ make me to know and apprehend thy worth in some measure. And, O! may I be able to show to my poor fellow sinners those things which thou mayest be pleased to show unto me. O endindle within me an ardent love of souls! Enable me to do all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. O Lord, I humbly desire, if thou seest meet to spare me, and to preserve me, to peruse and to meditate on thy word throughout. Lord, I desire to submit all my pursuits unto thee. Be with me for good, I humbly entreat thee. Amen.” Vol. i, pp. 33, 34, 50, 51.

We have extracted these passages both to develop the character of Dr. Morrison’s piety—the fervor of which continued throughout his whole career rather to increase than abate—and also to evince the basis of his future eminence and success as a scholar and as a missionary. The secret of his application, of his unswerving fidelity, his tenacity of purpose, and crowning triumphs in the achievement of his plans will be found in his devotedness to God, and his simple and disinterested consecration to the cause of Christ among the heathen. The work before us is replete with convincing proofs of holy and fervent zeal, of enlightened and spiritual enthusiasm, of prayerful and humble diligence in his great work, whether as a student of a pagan language, as a lexicographer of the most difficult of human tongues, as a translator of the sacred oracles, or as a preacher of the everlasting gospel of Jesus Christ. From some cause, we cannot tell what, we had been wont to contemplate Dr. Morrison, at a distance, as reserved, of a haughty carriage, and censorious disposition. That his isolated position in the field of missions, his solitary and often resisted intercourse with the jealous and haughty Chinese, and his connection with a dominant and arrogating monopoly, the East India Company, would have engendered within him a characteristic hauteur and a punctilious observance of etiquette, might have been deemed not unlikely; while a naturally independent and ingenuous mind, and his ability to act without being burdensome to the religious bodies with which he co-operated, might give his communications the aspect and tone of a counselor rather than of a dependent, of an equal rather than of a servant, and warrant him in a “parting memorial,” to give cautions, and to speak not as one who held men’s persons in admiration because of advantage; as a faithful friend and monitor rather than as a parasitical flatterer, or one who would prophesy smooth things. Yet we think none will peruse this affectionate record of his worth and labors without deriving the most favorable impression of Dr. Morrison’s excellence, humility, and Christian integrity. The widow of the deceased has succeeded in developing her husband’s character by a copious use of his own manuscripts. From his journals, and letters, and missionary documents, she has made him his own biographer. We have been admitted into the privacy of his heart; the confidential whisperings of his soul, in communion with God; and the ardent longings of his affection toward his kindred in correspondence or in diaries. These have, without violating propriety,

been made the medium of our intercourse, and we have had all the familiarity of a privileged person, till we can truly say, our intimacy has produced the most sincere friendship, unfeigned admiration, and a love to the man as a Christian, and to his work as the cause of God and truth.

The memoir presents voluminous materials chronologically arranged and connected by judicious and just observations. A severe critic would require greater condensation and less repetition; would reject not a few unimportant papers, and express only the substance of many others; and would have desired more information from the Chinese interpreter and secretary to the British factory at Canton, concerning the inhabitants, the religion, the manners and political relations of the people of China. Yet we have the highest satisfaction in commending the work, and applauding the affectionate solicitude which pervades it. The essay of Professor Kidd is the production of a thorough Chinese scholar, an able critic, and a discriminating judge. His description of the language and varied contents of Dr. Morrison's dictionary, his illustrations of the spirit and style of his Biblical translations, and his philosophical observations on the symbols of the Chinese, are of the greatest value. They lead us only to regret that a Christian linguist of such talents and attainments should have been unfitted by his too zealous discharge of missionary and collegiate duties at Malacca for a longer residence among the multitudes of Chinese, to whom his labors would have been of the greatest utility. Had the lives and co-operation of such men as Morrison, Milne, and Kidd, been prolonged, what might we not have anticipated in the work and service of the gospel among the people of China! At least so would short-sighted man think and say—but God giveth none account of his ways, while his thoughts are not as our thoughts, nor his ways as our ways; nevertheless, we may rest assured that he is righteous, and will ultimately justify himself. From this digression we return.

Dr. M. exerted himself not only as a student, in which character Dr. Payne represents him as "laboring literally night and day," that he might overtake his senior fellow students, but he also eagerly sought, and soon found opportunities to pursue his favorite work of visiting the sick poor. The future missionary preached his first sermon in St. Luke's workhouse, and in reference to it at a subsequent period, he said, "I remember shedding, in secret, tears of joy, when with feelings of deep responsibility I was sent for the first time to preach concerning Jesus to the poor people in Luke's workhouse." In similar engagements he found continued pleasure while he remained in England. But another sphere was gradually unfolding to the vision and aspirations of the student, and he committed his way to God in fervent prayer.

The workings of such a mind at a crisis like this, when clearly defined, are fitted both to instruct and please. Speaking of the time when the inclination was first cherished, and which afterward acquired such strength that he said, "I am afraid I should weep for the omission when about to die, should I shun the work," he states in a letter to Dr. Wagh:—

"It was then I formed the design of engaging as a missionary. I

can scarcely call it a design; it was only a wish—an ardent desire. I indulged it, though I saw no probability of ever having it fulfilled. I was then in an obscure situation, nearly three hundred miles from town, and had no one to encourage nor second me. For a long time I thought of it; the crying necessity for missionaries dwelt upon my mind; I prayed to the Lord to dispose me to that which was well pleasing in his sight, and, if agreeable to his will, to fulfil the desires of my heart. I conceived that nothing was to be done without learning; I therefore saved a little money from what my father gave me to pay a teacher of Latin, which I learned in the mornings before six o'clock, and in the evenings after seven or eight."

After his admission to Hoxton as a student, the intensity of his desire to become a messenger to the heathen increased.

"This was the burden of my prayer. I avowed this design to my friends. I knew nothing of a missionary academy. Since I came here I have had my thoughts less or more set upon the same subject: I hope it is of the Lord. I am stating these things, sir, not as if I were striving to gain a point, but as matters of fact, that you and the gentlemen of the committee may be better able to judge in this matter. I have at Hoxton prayed sometimes about it, conversed with a confidential fellow student on it, and often written to my friends in the country of it. The keenness with which I have followed my studies, and other causes, have often deadened my soul much to spiritual things; but when brought to my right mind again, the same ardent desire has returned to engage in this particular work. My affections are rarely so much carried out on the subject as formerly. I have lately thought of it, as it is likely I shall do when about to die. I conceive that my heart would then reproach me were I not to act as I now do. I am afraid I should sin were I to keep back. I do not consider it as good and laudable only, but as my duty." Vol. i, p. 54.

We do not wonder that the directors should have accepted his proffered services; or that when they had resolved to commence a mission to China, Dr. Bogue, his tutor, should have contemplated Morrison's appointment with fondness. But we admire the providence of God which overruled his own predilections. He writes to one of his friends, "I have had some thoughts of going into the interior of Africa, to Timbuctoo." He had indulged the idea of associating himself with Mungo Park, and forming an English settlement among the people of that neglected continent; but wisely he concluded: "I give up my concerns to the Lord. I hope he will open a door of useful missionary labor in some part of the world, and give me souls for my hire." The directors of the London Missionary Society adopted a resolution proposed by Joseph Hardcastle, Esq., and seconded by Joseph Reyner, Esq., to undertake a mission to China, with this specific object, "to acquire the Chinese language and translate the sacred Scriptures." For this purpose their agents were to go to China, and, if permitted, to remain quietly to acquire a knowledge of the language, and then proceed to the work of translation. Mr. Morrison was at once appointed—another gentleman was to have become his associate, but this arrangement failed. It was Morrison's "own deliberate conviction that his destination to China was in answer to prayer, for his expressed desire was, that God would station him in

that part of the missionary field where the difficulties were the greatest, and to all human appearance insurmountable. In this appointment he most cordially acquiesced, and from that time until the day of his death he had but one ruling object—the conversion of China to the faith of Jesus. Every thing he thought, and said, and did, henceforward tended, directly or indirectly, to the same end: and to this every personal gratification and advantage was cheerfully subordinated.” His attention was at once and with singular perseverance directed to the acquisition of the Chinese language. A native of China was found in London: he possessed some education, but was of a proud and domineering character, obstinate, jealous, and averse from speaking on the things of God. His assistance was, however, secured, and Morrison obtained from Yong-Sam-Tak his first insight into the Chinese language. With patient submission to the caprices, and humoring, as far as he could, even the superstitions of the instructor, the scholar learned to write the characters on a plate of tin: and when he had acquired the mode of writing Chinese, and a degree of familiarity with the literary symbols, he commenced the transcription of a Chinese MS. which had been deposited in the British Museum, containing “a Harmony of the Gospels, the Acts of the Apostles, and all the Pauline Epistles, except that to the Hebrews.” He also copied a MS. Latin and Chinese Dictionary, which was lent to him by the Royal Society. By indefatigable diligence he accomplished both these tasks in a few months. Referring to these patient efforts preparatory for his future work, Dr. Milne, a competent judge, says, “What was acquired of the language proved afterward of very trifling utility. The Dictionary and the Harmony were more useful. These were originally the work of some of the Romish missionaries in China. By what individuals, or at what time, these works were compiled, has not been ascertained, but providence preserved them to be useful, and the just merit of their authors will doubtless one day be reckoned to them.”

Two circumstances are recorded by the biographer illustrative of Morrison’s character and resources. One occurred in the British Museum, and the other in a merchant’s counting-house at New-York. Mr. Butterworth related the former.

“It is now many years ago, that in visiting the library of the British Museum, I frequently saw a young man who appeared to be deeply occupied in his studies. The book he was reading was in a language and character totally unknown to me. My curiosity was awakened, and apologizing to him for the liberty I was taking, I ventured to ask what was the language that engaged so much of his attention? ‘The Chinese,’ he modestly replied. ‘And do you understand the language?’ I said. ‘I am trying to understand it,’ he added, ‘but it is attended with singular difficulty.’ ‘And what may be your object in studying a language so proverbially difficult of attainment, and considered to be even insuperable to European talent and industry?’ ‘I can scarcely define my motives,’ he remarked, ‘all that I know is, that my mind is powerfully wrought upon by some strong and indescribable impulse, and if the language be capable of being surmounted by human zeal and perseverance, I mean to make the experiment. What may be the result time only can develop: I

have as yet no determinate object in contemplation beyond the acquisition of the language itself." Vol. ii, p. 279.

The American scene was of a different nature.

"'I cannot forget,' writes a friend of Morrison, 'the air of suppressed ridicule which lurked on the merchant's features, and in his speech and manner toward Morrison, whom he appeared to pity as a deluded enthusiast, while he could not but secretly respect his self-denial, devotion, courage, and enterprise. When all business matters were arranged, he turned about from his desk, and, with a sardonic grin, addressing Morrison, (whose countenance was a book wherein men might read strange things,) said, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese empire!" "No, sir," said Morrison, with more than his usual sternness, "I expect God will." We soon left the man of money, and descending to the wharf, took our last farewell of the future apostle of the Chinese, as he stepped into the stern sheets of a boat which was to carry him to the ship which lay off in the bay. He said little; he moved less; his imposing figure and solemn countenance were motionless as a statue; his mind was evidently full, too full for speech: his thoughts were with God, and he seemed regardless of all around him.'" Vol. i, pp. 136, 137.

British Christianity was so destitute of political influence till the year 1813, so paralytic in the senate and in chartered monopolies, and so dreaded in our colonies and foreign possessions, that the missionary societies could not send out their agents to India or China, except by the route of America. As Americans, or subjects of continental monarchs only, could English missionaries obtain a residence among the heathen millions in the east. No doubt this restriction operated beneficially, by an overruling Providence, on our American fellow Christians; but it remains a historical stigma on the reputation of British rulers. Mr. Morrison was thus compelled to sail in an American vessel, after a long and dangerous passage to New-York. The incidents recorded in his journal or letters during these voyages work up our sympathy and interest in this devoted man. They were also calculated still farther to prepare him for his critical situation, and the frequently perplexing position which he should occupy, as the *first Protestant* missionary to China. Exposed to shipwreck, destruction by fire, the perils of mutiny and piracy, and pursued by privateers; besides being shut up for two hundred days within the narrow limits of a ship's quarters, with men of various and uncongenial minds, Morrison had much to try his spirit, to show himself his own heart and character, and familiarize his thoughts with the peculiarities of his fellow men.

The following extracts from letters to Mr. Hardcastle will show the state of his mind when entering upon his labors among the Chinese:—

"By the good hand of God upon me, I am at length brought to the place whither your prayers and wishes have followed me. In one hundred and thirteen days from the time of leaving the coast of America, the ship *Trident* anchored in Macao Roads. In the Indian Ocean we experienced very heavy gales of wind. But the Lord on high is mightier than the noise of many waters, yea, than the mighty waves

of the sea. He brought us safely through. I have detailed in a diary the circumstances of the passage, and will forward it to Mr. Burder. Last Friday evening I went on shore at Macao, and unexpectedly found there Sir George S. Staunton, and also Mr. Chalmers. I waited on the latter next morning, and presented to him Mr. Cowie's letter of introduction. Mr. Chalmers said he wished me success with all his soul, 'but,' added he, 'the people of England have no idea of the difficulty of residing here, or of obtaining masters to teach.' He then mentioned the circumstance so generally known, that the Chinese are prohibited from teaching the language, and that under the penalty of death. However, he at last said, that he would converse with Mr. Roberts, chief of the English Factory, and also with Sir George. I then waited on Sir George, (Staunton,) and presented Sir Joseph Banks' letter. Sir George spoke likewise of the difficulty of the attempt; reminded me that the Company forbade any person to stay but on account of trade, but promised that he would do what was in his power. The residence at Macao is especially difficult, owing to the jealousy of the Romish bishop and priests."

Again—

"With respect to my continuance, which has hitherto been considered as almost impracticable, I have this to mention. I was about six weeks here before the English company came up to Canton from Macao. In that time I wrote down to Sir George Staunton and to Mr. Chalmers. Sir George, since his arrival at Canton, has introduced me to Mr. Roberts, who received me kindly, and politely invited me to dine with the gentlemen of the Factory. I still continue as an American. The utmost caution is requisite in making any public intimation of these things. . . . With respect to the language, I have been improving the time of my residence, in picking up the vulgar tongue, in which I am able, in common things, to talk to my boy, who has been my instructor; but he being from the country, has given me a very coarse pronunciation. The polite people of Canton say they cannot understand the country people and the crowd of Coolies (laborers) who are about. But I think it is affectation. There is a great difficulty that now occurs to me. Neither the Mandarin tongue nor fine writing is understood by the great bulk of the people. The number of poor people is immense; and the poor must have the gospel preached to them. Sir George Staunton proposes to introduce me to Abel Yun, a Roman Catholic Chinese from Peking, as an instructor. Abel, at present, does business for the missionaries, and has some oversight of the Christians in the city and suburbs of Canton, who, according to Le Seensang, amount to about three thousand. All that he will be able to teach will be the pronunciation of the Mandarin tongue, which is common to the province where he was born. The son of Le Seensang will, I believe, aid me in the Canton dialect and the character. He also is a professing Christian." "I am translating the Latin-Chinese Dictionary which I brought out with me, adding the characters that occur in Kang-he's Tsze-teen, or Chinese Dictionary. My copy, and perhaps all those in Europe, contains only the words which are found in an old Chinese Dictionary in fourteen volumes compiled by Tartars, and which is now in disuse. The new

Dictionary which I mention above is in thirty-two volumes, and contains all the Chinese characters." "Farewell, dear sir; cease not to regard the lamentable situation of the millions of Chinese unacquainted with our Lord Jesus. Continue to feel for them—to pray in their behalf—to spend and be spent in their service, O British Christians. From China, will those ready to perish, saved by your instrumentality, rise up to bless you."

Ten days later, in a postscript to the same letter, he added:—

"I cannot refrain from inserting, that I have now the assistance of Chinese Christians of the Romish Church. They are much more ready to communicate what they do know than any of the heathen that I have seen. Yong-Sam is polite and respectful, coming sometimes to have letters on business, which he attempts to write, corrected; but he does not show any disposition to communicate a single sentence of the Chinese. I do not formally ask him to do it. There are two Chinese who I hope will be useful to me; at present, however, they are not so. The name of one is Le Seensang. He possesses considerable knowledge of the Chinese, writes an excellent hand, and having obtained one degree as a man of letters, is not so afraid as some of the trades-people are. The other person, Abel Yun, was sent to me by Sir George Staunton. Abel is here the agent of the missionaries of Peking, a native of Shan-si, where the Mandarin language is generally spoken. A great part of his life (he is now about thirty years of age) has been spent with the missionaries at Peking. They have taught him the Latin language, which he speaks fluently. He came to me to-day, accompanied by another Christian. Being the Lord's day I could not receive instruction from him. The Vulgate translation of the Scriptures was lying on my table. On his looking at it, we entered into conversation respecting its contents. I turned to the fourth commandment, in Exodus, and to the closing verse of the fifty-eighth chapter of Isaiah. He read them, explained them to his Chinese friend, and, if I understood him rightly, said he had hitherto erred respecting the sabbath," &c. Vol. i, pp. 157-168.

His success in acquiring the language is testified by his voluminous labors, by scholars of the greatest celebrity, and by the gentlemen of the Factory in literary and official communications. The members of the select committee at Canton, who may be represented as the company's local government, declared that Dr. Morrison had held his situation in their establishment with eminent advantage to the interests of the company, and expressed the strong sense which they entertained of the importance of his services, and of the perfect satisfaction which they had derived from his abilities and general deportment during his residence in the country, and his service of sixteen years. Sir George Staunton pointed out to Lord Napier that the most satisfactory circumstance connected with his new position as British representative at Canton was the assurance of having the able assistance of Dr. Morrison. And Lord Glenelg, on the part of the government, told Charles Majoribanks, Esq., that they "would be too anxious to avail themselves of Dr. Morrison's services," not to do all they could to secure them.

On proceeding to China, Dr. Morrison was empowered to draw on

the funds of the society for his support ; but as soon as he was enabled, and he eagerly prepared himself for this end, he relieved the society of his support, and repayed the liberality of the Christian community, by a generous consecration of his own substance to the cause to which he had dedicated himself. His exertions for the Anglo-Chinese College at Malacca, and the Singapore Institution, are not to be placed merely in the light of liberal sacrifices to the cause of benevolence, when he devoted several thousand pounds for their consolidation and support. In these proceedings he evinced the views of an enlightened mind ; and his readiness to sustain such measures as his judgment approved, in the work of Christian missions to heathen lands. He wished to exalt and dignify the character of the missionary, and to render his labors and sacrifices efficient for their object.

Dr. Morrison's opinions on this subject deserve serious consideration :—

“My opinions,” he says, “are greatly in favor of a missionary community, consisting not only of preachers, but also of men having much leisure to write Christian books ; of catechists, schoolmasters, and schoolmistresses : and perhaps it would be well to have some brethren to attend only to secular management, under the direction of the seniors of the community. At present in every station we are too few to do well the many things we have to do. A missionary to China, whose duty it is to preach, and teach, and write, requires at first, and indeed always, considerable leisure to devote to these objects, to give himself to prayer and to the ministry of the word. It should never be forgotten that the study of the pagan languages, their literature, opinions, prejudices, &c., requires much time ; and while the acquisition of these is necessary to a moral teacher, they do not instruct him in any thing truly valuable *per se*. Now if in addition to these pagan studies, the daily management of the detail of occurrences in a missionary establishment, and the conducting of an extensive correspondence, be imposed on an individual, his time and strength will be inadequate. Something must be neglected, or he will wear away with services too heavy for him. Therefore missionaries—ministers of religion in foreign lands—require Christian brethren to assist them, who will preserve unity of design and operation. With such tempers and principles, there are many pious persons in the United Kingdom who would be of incalculable value in a missionary establishment, by attending daily to the secular occurrences, which they could manage as well as the minister himself. When missionaries went to itinerate, those persons at home could be confided in to preserve order ; in case of temporary sickness, prevent affairs going wrong ; and, in case of death, would be a sort of *locum tenentes* till supplies came. From thence (the missionary head quarters) the young men could go to itinerate and explore new regions, which duties might occupy a few months, or a year, or two or three years ; and when the itinerant laborer returned, another could go forth for a while. The missionary community should consist of persons of both sexes, possessing different qualifications, and places, and duties in it. To assist the pagan females to understand the doctrines of the gospel, Christian females are essential ; but missionaries' wives, who are mothers as soon as they arrive in heathen lands, are seldom in sufficient

health, nor have sufficient leisure to qualify themselves. Pious young women to acquire the pagan language, and teach girls and grown women, would be very useful. The itinerant brethren above alluded to could be accompanied by serious natives who had been educated in the college; and thus would be united the understanding and firmness of the European Christian, with the facility of expression and perception of prejudices, objections, &c., of the natives. While I humbly submit these considerations to you, I by no means forget that the Lord hath said, 'Cursed is he that trusteth in man,' instead of trusting in God, 'whose eyes run to and fro through the whole earth, to show himself strong in behalf of those whose hearts are perfect,' or complete in their dependence on him. Heaven's sun and showers the husbandman must have; still he ought to study the best mode of culture." Vol. ii, pp. 219-221.

The energy with which Dr. Morrison applied himself as a Chinese student, the unshrinking toil with which he endured the drudgery, and the perseverance with which he submitted to sacrifices and privations called for by his peculiar position and object, are above all praise. He conformed to Chinese customs, and became all things to the people among whom he was placed; he fed in the manner and on the diet of the Chinese; he clothed himself in their mode of attire, and shut himself up in seclusion or confined himself as a prisoner in a cellar, that he might be permitted fully to learn the language, or be able to disarm their prejudices. His well-meant efforts were indeed illusory and disapproved by his more mature judgment, yet they show with what zeal he pursued the one object of his life. When he wore the Chinese pigtail, and suffered his nails to grow like birds' claws; when he eat his food with chop-sticks, and confined himself to Chinese intercourse, he evinced a resolution which would be daunted by no difficulties, which no failures could subdue. He was equal to the Herculean task he had undertaken, and he accomplished it beyond his most sanguine expectations.

The analysis of his literary labors by Professor Kidd does full justice to the indefatigable assiduity, talent, and success which distinguished his progress, and will sustain the reputation of this first Chinese scholar. A dictionary of six quarto volumes, laying open the mysteries, the government, character, and literature of that jealous and boastful empire, and serving as a key to every future scholar who may wish to explore the language, required no ordinary patience and resolution in one who at first dared not openly employ a teacher of the strange language, or an assistant in the compilations which were necessary to render the work complete. Dr. Morrison became a Chinese linguist in the most comprehensive sense—he spoke the language with the facility of a native, and wrote it with the purity of their best scholars. His Grammar and other works would have sufficed to rank him foremost in the list of philologists; but his translations of the Sacred Record have sunk the reputation of all his other subordinate works. He lived to see these completed, and the inspired volumes in extensive circulation among the people.

In 1807 Dr. Morrison arrived at Canton. The progress of his labors brought within one view will enable the reader to judge of his zealous application. He was regarded by the East India Company's

Chinese authorities as competent to act as their translator and interpreter in 1809. He had finished his Grammar during 1811; but, though adopted by the Company's servants, and ordered for publication by the Bengal government, it was not printed (at the Serampore mission press) till 1815. In the year which followed the completion of his Grammar, he finished a volume of Dialogues, as elementary to a study of Chinese. In the same year (1812) his Dictionary was so far advanced that the Factory at Canton recommended the directors of the Company to publish it at their cost; soon after which a printer was sent from England to Macao to conduct the printing of the work: the symbolical alphabet and colloquial parts of which were completed after fourteen years' continued application. The translation of the sacred volume occupied his unwearied attention; and parts were printed from time to time as he could revise the portions found in MS. before he left England, or as he accomplished original translations of other sections. He completed his translation of Genesis in 1814, and the whole Bible was translated between him and Dr. Milne in 1820; but the printing was completed only in the year 1824. The first instance of professed conversion occurred in 1814. Dr. Milne had joined Morrison in 1812, and was able to continue only for a few months at Canton. Malacca was chosen as a station in 1814, and Milne agreed to make it the head quarters of the Ultra Ganges mission, in co-operation with Dr. Morrison. The missionary efforts of Morrison, his translation of the Scriptures, and the circulation of some religious tracts, excited the fear of the East India Company—they therefore ordered their Factory servants to dismiss him from their employment. His aid, however, was so valued by the local authorities that they postponed, and ultimately disobeyed this order. This led him to think more deliberately of the facilities of Malacca, and to propose that it should be rendered a collegiate establishment. The object contemplated was carried into effect between 1818 and 1820. Dr. Morrison gave £6,500 to secure its foundation, and used his influence so as to procure £100 annually from the government, as well as private contributions for its maintenance. The earl of Amherst was sent as ambassador from the prince regent in 1816 to the emperor of China; when Dr. Morrison was required to accompany the embassy, and wrote a graphic description of the affair. In the year 1823 he joined with Sir Stamford Raffles in founding the Singapore Institution, to which he became a liberal donor; the object, however, was not realized, and the proposed junction with it of the Malacca Anglo-Chinese College did not occur. In the following year he embarked for England, and exerted himself with great zeal to secure co-operation for the Anglo-Chinese mission. The Language Institution was commenced, and he gave lectures on Chinese within its walls. He had proposed that his library of more than two thousand Chinese works should have enriched this philological establishment. Its failure frustrated his plans; and the library is consequently now deposited in London University College.

Dr. Morrison bore up under the pressure of his numerous engagements as a lexicographer, interpreter, translator, and missionary, without much apparent decay of natural strength. But he suffered many domestic trials; his first wife was often an invalid, in severe affliction, and after a protracted stay in Britain was cut off within a

few months of her return to China; besides which he lost several children. His second wife, whom he married during his visit to England, survives him; but was compelled to return to England, and was far distant from him when he most needed her consolation—he died without hearing of her arrival in her native land. A strong and generous affection, a cordial and reciprocal esteem, subsisted between Morrison and Milne, and the death of the latter was long mourned by his elder colleague. Morrison, with a noble generosity, adopted one of Milne's sons as his own. Dr. Morrison's eldest son has succeeded his father in the service of the government, and we should hope will deem it his honor and duty to tread in the steps of "the first Protestant missionary to China." Other members of the same family remain as objects of Christian sympathy for the friends of missions.

Dr. Morrison had repeatedly encountered the hostile and monopolizing spirit of a Church establishment even on the shores of China. The Portuguese hierarchy at Macao opposed him, and were so far successful as to obtain an interdict against his employment of the press. The intolerance of Anglican episcopacy prevented him from regularly officiating among the servants of the Factory; while we have seen the Company taking alarm at his circulation of the word of eternal life. He continued, however, to receive all that came unto him in his own hired house. He labored and prayed for the instruction and conversion of a small congregation of Chinese who waited upon his ministry. Several of these, there is reason to believe, were savingly turned to the true God; and some of them were employed as heralds of gospel truth to their countrymen. Morrison sought to enlarge and confirm their views of divine revelation, and to qualify them to instruct others in those doctrines by which they had themselves been made wise unto salvation. He had begun, at an early period of his career, a work in the form of "Notes on the Holy Scripture," to secure domestic instruction to such as had not the privilege of oral or pulpit ministrations. With increasing interest and great zeal he continued to compose these "Notes" as means of improvement, that they might be a legacy to the church in China. He completed his "Domestic Instructor" in four volumes, and gave £200 for its publication.

"He continued, as usual, his public English service on the sabbath mornings; (including in it parts of the Church of England prayers;) and knowing that many of the foreign residents and visitors spent the evening of that day in what are called innocent recreations, he made several attempts, in this, as well as in past seasons, to induce them to spend an hour in a more rational and profitable manner, by giving an evening lecture; there being service only once a day at the Episcopal chapel. Strangers to Dr. Morrison's habits, who occasionally attended these devotional exercises, were surprised at the mental and bodily fatigue he seemed capable of enduring; especially upon finding the English service was immediately succeeded by one for the natives; this was intimated by the sound of voices singing the praises of God—a devotional exercise in which he took peculiar delight, and which he never omitted, although he often had to complain of not being assisted in it by his congregation."

The intervals were spent as a father of a family would wish to employ his hours of recreation, with his children. The following domestic portraiture is extremely pleasing, and has been drawn with graphic simplicity:—

“His usual resort was a retired terrace in the front of his residence, beyond which lay the bay of Macao, encircled by barren hills; the terrace was shaded by beautiful flowering shrubs, and bordered with European plants and flowers. Here generally accompanied by the whole of his family, the little ones on his knees, or, according to Asiatic custom, sitting on mats spread on the grass, with their attendants of various nations, Chinese, Portuguese, and Caffres, and a favorite Newfoundland dog invariably making one of the group, might be seen the beloved subject of this narrative, whose presence diffused general happiness throughout that favored circle. Often, while viewing with benignant complacency the interesting scene thus feebly depicted, he would express the pleasure it afforded him, and his grateful sense of the mercies and blessings he enjoyed; yet reflecting on the uncertain tenure by which all earthly good is held, he would frequently add, ‘But I rejoice with trembling.’ Such simple pleasures as those by which he was surrounded, Dr. Morrison enjoyed in a high degree; yet his taste for them was never gratified at the expense of more serious duties; therefore sacred music, conversation, or the contemplation of the beauties of nature, was by him only indulged in occasionally as a relaxation from intense study. Often at the close of a day such as above described, when he must have suffered extreme weariness from five or six hours’ standing and speaking, his general reply to inquiries—if he did not feel very tired? was, ‘Yes, love, tired *in* my work, but not *of* it—I delight in the work.’ Although at these seasons the thermometer usually ranged from 86° to 92° in the shade, it is remarkable that Dr. Morrison never experienced on the following day any of the lassitude or languor which many complain of after long public speaking.

“However, for some time past, Dr. Morrison became sensible of a diminution of strength, accompanied by distressing restlessness in the early part of the night, and toward morning a sensation of weight at the top of the head, which obliged him to rise generally at four o’clock; but as he retained his usual appearance of health, and continued to write and study without seeming to suffer much inconvenience during the day, these symptoms were attributed to the effect of incessant mental labor without sufficient bodily exercise to counteract it; and it was not till the summer advanced, and the heat became intense, that any serious cause for alarm was manifested; but then loss of appetite, with pain in his right side and great prostration of strength, indicated the necessity, which before Dr. Morrison would not admit, for obtaining medical advice; and Mr. Colledge, the senior surgeon of the establishment, was therefore consulted.” Vol. ii, pp. 483–486.

The treatment adopted afforded temporary relief, but his symptoms were misapprehended, and he received advice as for a liver complaint. His family sailed for England while he was yet an invalid, but as it was hoped convalescent. The following is one of the last memoranda of his journal:—

"Canton, July 25, (1834.) On Wednesday morning I embarked at Macao with Lord Napier and others, on board the 'Andromache,' Captain Chads; and this morning about three o'clock I arrived at Canton, in Captain Niesh's boat. My feeble state of health, the heat of the weather, and a headache into the bargain, made the journey extremely uncomfortable. To-day I have been very low. I thought I must give up the king's service from entire inability to bear the fatigue of it in Canton. God help me, my dear love. I will do nothing rashly. But in walking through the hot sun to-day from this house to the Company's, where Lord Napier is, I was like to drop in the streets, and have been groaning on my couch ever since—being now past eight in the evening. O, that I may have cheering accounts from you soon! Good night, my beloved wife! O! my beloved children! God be with you all!" Vol. ii, p. 528.

Dr. Morrison had written in his journal on his voyage homeward, December 7th, 1823, "I have some misgivings or apprehensions, that I may not live to return, and be buried in China." God was better to him than his fears. He was spared to return and labor; and now the closing scene was to fulfil his desires. On the 30th of July he was no longer able to record his own expressions. His son with great feeling and tenderness watched by the bedside; and when the last moment of suffering had passed, recounted the circumstances attending the dissolution of a beloved father.

"Friday, 1st of August," the bereaved youth thus writes, "Lord, have mercy upon us! Be thou a supporter and helper to us! Let us not repine or murmur; but rather rejoice that the dear, dear sufferer was removed from the evil to come; that he has found rest in thee! The night was now advanced—so also was the night of affliction. He was in the dark valley of the shadow of death—but he was about to emerge into the unspeakable brightness of heavenly glory, in the presence of God and our Saviour. The exhausted body now rapidly sunk: cold and pale was that cheek which till then had retained the appearance of health. I can say no more—it is as a dream—but mortal shall put on immortality," &c.

We shall close our extracts by one other brief portion—the testimony of the Rev. Edwin Stevens, of the manner in which Dr. Morrison was called away to his reward:—

"Our departed friend fell suddenly from our sight. In the afternoon of his death I was with him some time; and though weak, he could walk into another room, talk feebly, and unite in supplicating the divine mercy. He said that he thought his life was in danger: but I did not, and I think he did not anticipate so *speedy* a change. I sat down by him, and he repeated many passages of Scripture, which he revolved in his mind continually: 'I will never leave thee, nor forsake thee.' 'We have a house not made with hands, eternal in the heavens;' and such like. He then prayed aloud for all of us, if he should be taken away; that 'God would be merciful to Eliza and the dear children, and bless them with his protection and guardian care.' He prayed that the Lord would sustain him, and forsake him not in his feebleness. He prayed for the Chinese mission—that grace and peace might rest upon all the laborers. And having said these things, he laid down to rest. He was to have a sick certificate, and

I was to go down with him to Macao ; but how affecting ! that night he was released from sickness and suffering, and we went with him to Macao indeed ; but it was only his dead body that went, for God had taken the spirit. We buried him beside his former wife ; there will the Lord's beloved sleep till the day of resurrection. Dear John M. was with us, and felt the supporting hand of his father's God in all these trying scenes."

It may seem to some of our readers, that rather than a critical analysis of the work under review, we have presented an abridgment of Dr. Morrison's biography ; and, instead of strictures on the style and workmanship of the author, we have been drawn out in a celebration of the virtues and achievements of the first Protestant missionary to China. We confess we have been influenced by a desire to pay a tribute to the exalted worth and distinguished and consecrated talents of Dr. Morrison, more than to provide an elaborate essay on missions, or the claims of the heathen. It has been our aim to develop the character and progress of a faithful missionary rather than to measure his attainments by the standard of other men ; or compare his eminent and successful labors with the efforts of other illustrious ornaments of the church. Dr. Morrison, as distinguished by the grace of God, has been our subject, without any desire to magnify his name at the expense of his early colleague, or to disparage the great talents and versatile abilities of Dr. Marshman, who seems to have been regarded as his rival in the beginning of their devoted and honored course. There is room for them all to shine in the brightness of the kingdom ; and in the glorious circuit in which they are made to revolve, as separate stars for ever and ever, they have sphere enough without marring their harmony or disturbing their order. They have now no unholy ambition, no jarring interests, or jealous rivalry, if ever such infirmities encompassed them here. Nor have they any controversy about that language in which the song of Moses and the Lamb should be sung, or those distinctions by which his sanctified ones shall be known as redeemed out of every kindred, and nation, and people, and tongue. They fear not how large will be the several shares of glory, honor, and immortality, which their blessed God will assign them, when he shall come in the glory of his holy angels. They knew in whom they had believed, and, as they were persuaded, so has it been proved, that he was able to keep that which they had committed unto him until the great day. And as in their Father's house there are many mansions, and they each one meet with his Lord ; so in the church upon earth and in the thrones, which may be set for them who have suffered for the word of God and the witness of Jesus, there will be found places for them all, to live and reign with Him who shall sit on his throne King of kings and Lord of lords.

For the Methodist Magazine and Quarterly Review.

BIOGRAPHY OF THE REV. DUDLEY WOODBRIDGE, A. M.,
Of the Ohio Annual Conference.

"I come to bury Cesar : not to praise him."

IF the sentiment contained in this remark were to govern the eulogists of the departed, we should not be pained with that fulsome flattery which is so lavishly bestowed upon the subjects of obituary notices in general. The custom of bestowing such undue praise upon the dead has, perhaps, acquired a harmlessness from the circumstance of its general prevalence in all ages. Both Christians and heathen seem instinctively to engage in its practice. The language of the inspired proverbialist we find to be in accordance with this general sentiment: "A good name is better than precious ointment, and the day of one's death better than the day of their birth." The remark made by a judicious observer of human nature, "The good that men do lives after them, while the evil is oft interred with them," is exceedingly illustrative of the fact, that there is an inherent disposition in the mass of mankind to award praise to the dead. This, abstractly considered, should not be deemed a fault, but should rather be recognized as a redeeming trait in the human character, which seems to have survived the ruins of the fall. One can scarcely be found so reckless and abandoned as sacrilegiously to break in upon the silence of the sepulchre and disturb the repose of the dead. Death puts an end to animosities and envies, while the faults and frailties of the deceased are generally buried with them in the grave of forgetfulness.

Thus we see that in most biographies, to gloss the character of those who are the subjects of them, and carefully to screen from the public eye every fault of their lives, are the most important, and sometimes the most difficult of the biographer's labors. How very different this from the course pursued by Scripture biographers. There we find histories of human character the most faithfully delineated, while the faults and crimes of those whose general character it pleased the Almighty to contemplate are made to stand out in bold relief upon the sacred page, unmitigated and unglossed. Shipwrecks of moral character, which occurred in the days of inspiration, were made known by God's amanuenses, and the rocks on which they split are so graphically described, that like beacons, they loom upon the fitful surges of life, to warn of danger and point to safety. If the biography of an individual be deemed worthy of publication, we think it should consist of an impartial narrative, exhibiting an unvarnished statement of facts, like the histories given of men in the Bible—"true to the life"—proving thereby of great utility to surviving friends and the community in general.

The above remarks are not made for the purpose of preparing the mind of the reader for the delineation of a character in which there are many unpleasant features and unamiable traits. Nothing of this kind need be anticipated. The character of the subject of this brief memoir was most amiable. Of him it may with peculiar propriety be said,—

"None knew him but to love him;
None loved him but to praise."

The language of the youthful Spencer's biographer is quite appropriate, and applicable to the subject of our memoir: "The recollection of departed excellence, which a long series of years had developed and matured, is mingled with a melancholy feeling, and not unfrequently excites the tribute of a tear; but the individual who erects a monument to friendship, genius, usefulness, and piety, prematurely wrapt in the oblivion of the tomb, must necessarily prosecute his mournful work with trembling hands and with a bleeding heart." Thus with mournful pleasure do we sketch the rude outline of one of the loveliest and most perfect moral characters of the present age. In confirmation of what we have said with regard to the subject of our remarks, it was observed by one who was intimately acquainted with him, almost from childhood, that "if ever he did for a moment step aside from the path of virtue, so light and noiseless were his steps, that the foot-print never was seen—the foot-fall never heard."

Dudley Woodbridge was the eldest son of Dudley Woodbridge, Esq., of Marietta, Ohio. He was born the 16th of July, 1813. His parents are members of the Presbyterian Church, beloved and respected by all who have the happiness of being acquainted with them, and it was doubtless owing, in a great measure, to their pious example, instructions, prayers, and admonitions, that young Dudley was so early in life initiated into the kingdom of Christ. He was not only blest with religious training, but the temporal circumstances of his father were such that nothing was spared to bestow upon him all the advantages of a thorough education. Accordingly, at quite an early age he was sent to the Ohio University, Athens.

It is a remarkable fact, that, although at this time this institution received its endowment from the state, the faculty were nearly all Presbyterians; and all the students were required to attend meeting regularly at the Presbyterian Church. All this, of course, was in harmony with the predilections of young Dudley. The doctrines and usages of Methodism under these circumstances could be but little known by the students; but we have reason to thank God that there is a power accompanies the preaching of Methodist doctrines, so demonstrative in its character that they become known, while thousands are brought to *feel* their soul-saving efficacy. We have thought in times of powerful revivals that there is a spirit of conviction which pervades the entire moral mass within the sphere of its influence—irresistible in its very nature—searching the hearts alike of those who go to church, and of those who remain at home. With such a revival it pleased God to visit the Methodist Church in Athens in the fall of 1827, under the faithful and *efficient* ministry of the Rev. H. S. Fernandez. This revival was extensive and powerful—a sacred and soul-subduing influence pervaded the whole town; nor were the rules or regulations of the college, enforced with all their strictness, impervious to its power. The Methodist Church, as the excitement increased, became crowded with students, college regulations were forgotten, while anon it was rumored through all its halls, that T., and S., and A., and H., and W., were seeking religion at the "*mourners'*"

bench," or had obtained "the pearl of great price." This gave a fresh impetus to the work, and it became increasingly interesting and powerful. Those who had wandered far from God, and were almost lost in the mazes of sin, were seen treading their way back to the mercy seat, and importunately crying, "God be merciful to me a sinner." Zion's gates were filling up with living, happy converts. Angels were tuning anew their harps, while

"Hymns of joy, proclaim'd through heaven
The triumphs of a soul forgiven."

And certainly nothing could be better calculated to elicit angelic sympathy than the sight of so many devoting the dew of their youth to the Lord.

So gracious and extensive was this revival that many of the students were its happy subjects, and such was its effect upon the college, that in many of the rooms where the passer by could hear naught before but the sound of mirth and revelry, now could be heard the song of Zion and the voice of prayer. In these scenes brother Woodbridge took an active part, for he was among the number of those who had tasted the joys of pardoning love. During the progress of a prayer meeting in college, he was informed by a fellow student that his father had arrived from Marietta and wished to see him. He hastened to the embrace of his beloved parent; and although he had not seen his father for a considerable length of time, yet after a few moments' conversation he requested his permission to return to the house of prayer.

A number of these young converts became Methodist preachers, and from the circumstance that several of them were connected with wealthy and distinguished families, and that they exhibited great zeal in the cause of their Master, a considerable excitement was produced wherever they went preaching "Jesus and him crucified." Multitudes through their instrumentality were induced to accept offered mercy and receive the forgiveness of sins. Among this number of youthful heralds of the cross, brother Woodbridge occupied a conspicuous place.

At the college commencement in 1831 he graduated. Shortly after his return home, with a view of preparing himself for the responsible duties of a gospel minister, in obedience to the call of his Divine Master, he visited the Western Theological Seminary near Pittsburg; and being satisfied with its course of study, matriculated, and prosecuted his studies with vigor and success. That theological institutions possess advantages which a young minister cannot find on a circuit, none surely will deny; but that these advantages are of sufficient importance to induce our church to endow such institutions, appears to be a matter of doubt by a great majority of her ministers.

While at this institution our brother received from the Rev. Charles Elliott, preacher in charge of the Pittsburg station, license to exhort. Soon after his return to Marietta, the quarterly meeting conference of that charge granted him license to preach. With the consent of his father, (for he was still a minor,) who had devoted his son to God and the church, he entered the itinerant field and traveled with the presiding

elder, brother Swormstedt, around the Zanesville district. Thus he was enabled to obtain some practical knowledge with regard to the labors in which he intended to spend his life. About this time he received from his *alma mater* the degree of Master of Arts.

During the session of the Ohio annual conference, which was held at Circleville in 1834, he was admitted on trial in the traveling connection, and appointed to Norwich circuit, brother H. S. Fernandez being the senior preacher. This was a fortunate appointment for brother W., as he was blessed with the company and advice of one deeply experienced, and one who was peculiarly interested in his welfare. His next appointment was Athens circuit, upon the duties of which he entered with feeble health. Athens was at that time what is called a "*hard circuit*," and the labor required was greater than the delicate constitution of brother W. could sustain. Still he remained at his post until the middle of summer, when, with the advice of his friends, and the hopes of regaining his health, he visited the Blue and White Sulphur Springs of Virginia, without, however, receiving any special advantage therefrom. At the conference held at Chilicothe, in the fall of the same year, he was a candidate for admission into full connection, and eligible to the office of a deacon. Having been examined previously, he with his class was called up before the conference, as is usual on such occasions, to take upon themselves the solemn vows of ordination. Here an incident occurred which in that solemn hour caused the waves of sympathy to roll over the entire conference. Bishop Soule, in his remarks to the candidates, stated, "*that no man should present himself for admission and ordination, unless he was resolutely determined never to locate.*" Brother Woodbridge, not knowing but he should be obliged to locate on account of ill health, after expressing to the bishop and the conference his doubts about the propriety, under these circumstances, of proceeding any farther, withdrew. After conversing, however, with some of his elder brethren respecting the import and application of the bishop's remarks, and being persuaded that they had no special reference to those who *unavoidably* located, he finally concluded to take the vows of ordination. At this conference he was appointed to Belpre circuit, on which he labored with untiring zeal, notwithstanding his feeble health, during the winter.

His disease, which was dyspepsia in its most aggravated form, appeared to baffle every effort that affectionate attention and medical skill could devise. Though gloomy days and sleepless nights are the portion of the dyspeptic, yet amid all the melancholy the disease induced, brother W.'s "heart was fixed," his peace was like the even flow of a placid river, while heaven beamed its happy smile upon his pallid cheek. In the spring he was advised by his friends and physicians to take a sea voyage, as it was presumed this would prove beneficial to his health. A voyage to Smyrna was contemplated, to which place his cousin, a Presbyterian minister, was going as a missionary; but his cousin failing to embark at the time specified, he, with his brother George, who was also traveling for the benefit of his health, took his departure for Great Britain on the 20th of April, 1837. While in Philadelphia, a few days prior to their departure, D. W. wrote to his colleague, as expressive of his views and feelings,

the following: "Were I in the health I was two years ago, I would rather travel a circuit than be connected with the largest establishment in this city. Your calling is a most honorable, as well as responsible one, and, if faithful, its profits in the end will be incalculably great. Lay up your treasure in heaven. A large possession in this world is extremely dangerous, but if we can gain an inheritance in heaven, there will be no snares connected with it. Brother S., my heart is with you, though my hands are not. Go on and prosper in the name of King Jesus." I am informed by his brother that he was as diligent in his Master's service while on the passage as when on land, and that through his labors a sailor was brought from death to life, and from the bondage of sin to the liberty of the gospel.

After having visited the principal cities of Great Britain, Scotland, and Ireland, he, with his brother, returned to the United States in July following, once more to be greeted with the smiles of his friends, and enjoy the endearments of a happy home. From this tour he derived but little benefit. The conference, which was held at Xenia in the fall of this year, granted him a superannuated relation, and although, on account of his youth, (being but twenty-four years old,) some thought the conference was establishing a dangerous precedent, yet in truth he was a *worn-out traveling preacher*. In the toils of the itinerancy he gave up freely his youth, health, and talents. His ministerial career, though short, was characterized by the greatest fidelity, and every duty pertaining to a Methodist traveling preacher was attended to with the most scrupulous exactness. With safety it may be said, that during his ministry "he was *never unemployed*, and *never triflingly employed*;" while his motto was, "*Holiness to the Lord*." "*Fortiter in re, suaviter in modo*," was his general characteristic as a minister.

At the conference which was held at Columbus, the last he ever attended, his relation as a superannuated minister was continued, and he was elected and ordained an elder. From this conference he visited Chillicothe, and after remaining some weeks with his uncle, Mr. John Woodbridge, returned home for the last time. While at home he was diligently engaged in devising and executing plans for the advancement of the Redeemer's kingdom. Though but "the shadow of a shade," those can bear testimony, who had an almost daily opportunity of seeing him, that his heart was burdened with anxious solicitude for the salvation of precious souls. He appeared to breathe the very atmosphere of the heavenly world, and converse like one of its citizens. His constant language seemed to be—

"My soul is not at rest. There comes
A strange and secret whisper to my spirit,
Like a dream of night, that tells me I am
On enchanted ground. Why live I here? The vows
Of God are on me, and I may not stoop
To play with earthly shadows, or pluck earthly
Flowers, till I my work have done, and render'd up
Account."

He was confined to his bed by a violent cold, which subsequently terminated in a lung fever on the 24th of December, just one day before the commencement of a protracted meeting, for the success of

which he most fervently prayed, both in public and private; for up to the time of this affliction he assisted the stationed preacher in paying pastoral visits to the people of his charge. During the progress of this meeting a great number were converted in the various churches of the town. Throughout his illness, which lasted but ten days, his soul was kept in perfect peace. The nature of his disease was such as prevented him from speaking much, but what fell from his lips was the language of assurance and submission. In answer to a question asked by his mother, "Is Jesus precious?" he replied, "O yes, mother, Jesus is *my* Saviour." He continued from the commencement of the attack to grow weaker and weaker, and about half past six o'clock on the evening of the 3d of January, 1839, on beholding his father and mother, brothers and sisters, grouped around his bed, he remarked, "What an interesting scene!" Then, with the language of the pious king of Israel upon his lips, "Though I walk through the valley of the shadow of death I shall fear no evil," fell asleep in Jesus.

The incidents connected with the life of our departed brother are sufficiently numerous and interesting to fill a volume. His youth, his talents, but above all, his deep devotedness and exalted piety, were so felicitously blended together, that one could not be at a loss for materials to interest and edify, not only those who were personally acquainted with him, and members of the same Christian community, but Christians of all denominations.

WM. P. STRICKLAND.

Marietta, Ohio, Jan. 29, 1840.

THE PASTORAL ADDRESS

Of the General Conference to the Members of the Methodist Episcopal Church.

THE committee appointed to draw up a pastoral address to our people respectfully report the following:—

DEARLY BELOVED BRETHREN,—As the representatives of the several annual conferences in General Conference assembled, we assume the pleasing duty of addressing to you our Christian salutations: "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ," both now and for ever.

In reviewing the history of the past four years, while we see some occasions for humiliation before God, we see much in the dealings of our heavenly Father with us which calls aloud for gratitude and praise. The unwelcome and startling fact of *a diminution of the numbers in society* had awakened in our minds great solicitude. Fearing lest we had so far departed from our original purity of character as to be cursed with barrenness, and to give place to others whom God would constitute more appropriate instruments in achieving the moral renovation of the world, we sent up our cry to heaven, "Spare thy people, O Lord, and give not thine heritage to reproach." At this point in our history, we very justly concluded that instead of indulging in fruitless speculations upon the causes which had brought about this

state of things, it became us to gird ourselves for new exertions, and to look up to the great Head of the Church for a renewed and signal manifestation of his power and grace, to raise the fainting spirits and cheer the trembling hearts of the armies of our Israel. And how wonderfully have our efforts been succeeded! Truly may we say, "In a little wrath he hid his face from us, for a moment, but with everlasting kindness" has he had "mercy upon us."

Within the last year the state of the American Methodist Church has assumed a most interesting and cheering aspect. The spirit of grace and supplication has been poured out upon her, and her converts have been greatly multiplied. Extensive and powerful revivals have been reported through our excellent periodicals, from almost every point of the wide field occupied by our regular itinerant ministry, or by our missionaries. Multitudes of fallen and miserable men have been happily renovated and brought within the pale of the church. Many desolate and barren fields have become as the garden of the Lord; presenting to the gaze of the world the variegated tints of moral beauty, sending up to heaven the sweet odors of pure devotion, and yielding the precious fruits of righteousness, to the glory and honor of God.

The *first centenary of Methodism* has brought with it a state of great enlargement and prosperity. The pious zeal which you exhibited in the appropriate celebration of this new era in our history, and the liberal offerings you presented to the church, exhibit a praiseworthy regard for her institutions, and doubtless constitute a sacrifice with which God is well pleased. Though, on this interesting occasion, you did no more than was your duty to do, God blessed you in the deed. Having brought your tithes into the store-house of the Lord, and proved him therewith, he has poured you out a blessing that there is scarcely room to contain.

It affords us great pleasure to witness the strong tendency which develops itself among the Methodists to adhere to the peculiar principles which have characterized them from the beginning, and to remain one and indissoluble. Though some have entered into "doubtful disputations," and a few of our societies have been hurtfully agitated, yet to the honor of our enlightened membership, and to the glory of God, would we at this time express our solemn conviction that the great mass of our people have remained "firm as a wall of brass" 'midst the commotions of conflicting elements. There seems at this moment far less occasion to fear from the causes of dissension than there was at the last meeting of this conference. Indeed, brethren, we have no doubt but if we all continue to "walk by the same rule, and to mind the same things," in which in the order of God we have been instructed, "the gates of hell shall not prevail against us," and the enemy who would divide and scatter, in order to destroy us, will be disappointed.

Since the commencement of the present session of the General Conference, memorials have been presented principally from the northern and eastern divisions of the work; some praying for the action of the conference on the subject of slavery, and others asking for radical changes in the economy of the church. The results of the deliberations of the committees to whom these memorials had a

respectful reference, and the final action of the conference upon them, may be seen among the doings of this body, as reported and published. The issue in several instances is probably different from what the memorialists may have thought they had reason to expect. But it is to be hoped they will not suppose the General Conference has either denied them any legitimate right, or been wanting in a proper respect for their opinions. Such is the diversity of habits of thought, manners, customs, and domestic relations among the people of this vast republic, and such the diversity of the institutions of the sovereign states of the confederacy, that it is not to be supposed an easy task to suit all the incidental circumstances of our economy to the views and feelings of the vast mass of minds interested. We pray, therefore, that brethren whose views may have been crossed by the acts of this conference will at least give us the credit of having acted in good faith, and of not having regarded private ends or party interests, but the best good of the whole family of American Methodists.

Radical changes in our economy are conceived to be fraught with danger. After having so long, and under such a variety of circumstances, proved the efficiency of our existing institutions, we conceive that it is now no time to go into untried experiments. The leading features of our excellent book of Discipline, we have every reason to believe, commend themselves alike to the enlightened judgments and to the pious feelings of the great mass of our people. Upon this subject they hold the sentiment expressed in the language of our Lord: "No man having drunk old wine, straightway desireth new, for he saith the old is better." They desire to continue on in the same tried path, and preserve, in its simplicity and purity, Methodism as we received it from our fathers. With these convictions, we should prove recreant to the trust committed to us were we in the slightest degree to yield to the spirit of innovation.

After this free expression of our views and feelings in relation to those great interests which naturally come under review in such a communication, will you, brethren, permit us, as your pastors and servants, for Jesus' sake, to "stir up your pure minds by way of remembrance," in relation to several important duties, which at the present time especially demand your utmost care and diligence:—

1. In addition to the ordinary means of grace to which we are bound to attend as Christians, there are certain duties which are obligatory on us as Methodists; among these are our *class-meetings* and *love-feasts*. Numerous melancholy instances have proved that these means cannot be wantonly neglected by our people without the loss of their religious comfort, a total paralysis of their spiritual energies, and utter uselessness in the church. As you then desire to be useful, to be happy, and to glorify God in this life and that which is to come, we beseech you, brethren, never for a moment to decline in your attention to these precious means of grace.

2. Exercise the utmost vigilance and care over the moral and religious training of the rising generation. In a very few days we shall be with our fathers: and it is for us now to say what influence our children shall exert upon the condition of society, and the destinies of the world, when we are no more. Give your infant offspring to God in holy baptism. When they are of sufficient age, put them into the

sabbath school, impart to them personal religious instruction, pray incessantly for their conversion and salvation, and by all means, if possible, give them the advantages of the excellent institutions of learning which have been reared by your benevolent and praiseworthy exertions.

3. We would also apprise you who are heads of families of the vast importance of supplying those committed to your trust with such *reading* as will have a tendency to make them wiser and better. Preoccupy their attention with our own excellent books and periodicals, and, to the utmost of your power, guard them against the dreadful tide of froth and corruption which is making such ravages upon the intellectual and moral character of the age, under the general title of *novels*. These publications, with very few exceptions, like the dreadful sirocco, blast, and wither, and destroy, wherever they come. Superinducing a state of intellectual languor, and blunting the moral feelings, they prepare the young mind for the more open and decided demonstrations of error, in the various forms of infidelity, or make it an easy prey to the seductions of vice. Recollect that "to the hungry soul every bitter thing is sweet." Take care, then, to supply the appropriate aliment of the mind in sufficient variety and abundance, that there may be left no opening for the entrance of these mischievous agents.

4. We furthermore exhort you, brethren, not to forget the high and holy object of our organization. We profess to be "a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to help each other work out their salvation." We are a voluntary association, organized, as we believe, according to the will of our Lord Jesus Christ, for purposes of a *purely spiritual* nature. It was with reference to our mutual spiritual edification that we struck hands before God's altar, and gave to each other pledges of future fidelity. Let us then labor to the utmost to do each other good, praying for one another, "bearing each other's burdens, and so fulfilling the law of Christ," "forgiving one another if any have a quarrel against another." Our obligations to these duties we took upon ourselves voluntarily, and under the most solemn circumstances. Can we then lightly cast them off, or claim them at the hands of others, when we will not discharge them ourselves? Nay, brethren, they are mutual, perpetual, inviolable.

5. We exhort and beseech you, brethren, by the tender mercies of our God, that you strive for the "mind that was in Christ Jesus." Be not content with mere childhood in religion: but, "having the principles of the doctrines of Christ, go on unto perfection." The doctrine of *entire sanctification* constitutes a leading feature of original Methodism. But let us not suppose it enough to have this doctrine in our standards: let us labor to have the *experience* and the *power* of it in our *hearts*. Be assured, brethren, that if our influence and usefulness, as a religious community, depend upon one thing more than any other, it is upon our carrying out the great doctrine of sanctification in our life and conversation. When we fail to do this, then shall we lose our pre-eminence; and the halo of glory which surrounded the heads, and lit up the path of our sainted fathers, will

have departed from their unworthy sons. O brethren, let your motto be, "Holiness to the Lord." "And may the God of peace sanctify you wholly, and we pray God, that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." And now, we "commend you to God and the word of his grace, who is able to build you up, and to give you an inheritance among them that are sanctified."—AMEN.

Respectfully submitted.

GEO. PECK, *Chairman.*

EDITORIAL.

IN entering upon the duties of our new appointment, we should feel a pleasure in presenting a general view of the department committed to our trust, and of the principles by which we shall endeavor to be governed in the execution of our official duties. But our circumstances forbid our treating these subjects at present at length. We are not yet quite inducted into office. And under the influence of the excitement occasioned by breaking up our former relations and associations, and entering into a new sphere of action, we should excuse ourselves from writing a line at present, but for the fact that we are told the present number of the Magazine and Review must be immediately concluded.

Under these circumstances, the most we can undertake is a bare notice of a few of the important matters which we desire to bring especially before the Methodist community, in relation to the Review, and must reserve the rest for a future occasion.

The late General Conference passed the following resolution, viz. :—

"Resolved, That we recommend to the agents and book committee at New-York to commence, at the close of the present year, if in the judgment of the agents the patronage be sufficient to sustain it, a new series of the Quarterly Review, in an enlarged and improved form, to be entitled the Methodist Quarterly Review; and that the agents be directed to issue forthwith a prospectus for the work."

Under a conviction that it was necessary to expend more labor upon the work, to give it the elevation of character necessary to meet the present standard of literary taste, than under the former arrangement of the editorial department of the Concern, it was possible to bestow, the General Conference provided for a separate

editor. The duties devolving upon the editor, under the present arrangement, will undoubtedly be sufficiently responsible and laborious. And we might well tremble for ourselves, and for the cause intrusted with us, if we could make no dependence upon the assistance of able correspondents.

We have long been strongly impressed with the conviction that a Quarterly of high literary merit, one that should be worthy of being considered the standard of Methodist literature and theology in this country, is a desideratum. And we shall put forth our best endeavors to make the new series every thing that is desirable, though we by no means have the vanity to anticipate entire success in attempting to meet the expectations and views of an inquisitive and enlightened age, or in carrying out our own wishes and purposes. But wherein we are observed by our eagle-eyed and liberal-minded friends and brethren who are interested in the work to fail in the execution, we shall not be more solicitous to enjoy the benefit of their candid and charitable consideration, than we shall be to have them supply our lack of service. For we hope (though we would not profess to be wanting in self-respect) we have a higher and more sacred regard for the safe keeping of the great public interests committed to our care than we have for our own fair fame as a critical reviewer.

We would most *respectfully* and *explicitly* pray our brethren in the various fields of labor to give us the benefit of their talents and research, and so not only to oblige us, but to serve the best interests of the church and of the world. Let men who have talents to write, consider, that for the improvement of these talents they are as much responsible to God as for the improvement of any other class of gifts. And as to the character of the matter wanted, it is scarcely necessary to say, it must be characterized by genuine moral principle, and sound orthodoxy. These will in all cases be considered indispensable. It must also be considered as of great importance that articles for publication in the Review should be *well got up* and properly *finished*. We shall wish to be excused from the labor of correcting the grammar and the rhetoric, of breaking up the sentences, and changing the phraseology of our correspondents. We shall always prefer leaving writers to appear in their own dress, and to stand upon their own merits; and, consequently, shall not choose, in any instance, to alter a phrase or change a word. But certainly we cannot consent to be at the trouble of new modeling the structure of whole paragraphs, for the purpose of making the writer consistent with himself or intelligible to his readers. We very much want the help of gifted and practiced writers, and when they favor us with

their labors, we hope they will give themselves time so to *finish* what they undertake, as to be willing to have it appear to the eye of the critic without material correction. As for those who have yet to learn how to spread their thoughts upon paper in an intelligible manner, we would wish to leave them a while with their tutors to complete their novitiate before we present them to our readers.

As to the classes of articles which we want, we would observe, that, as our work, after the present series is closed, is wholly to take the character of a Review, we want a sufficient amount of *reviews proper*. It will be desirable to have reviews of the most popular of the theological and scientific publications of the day; presenting their spirit, scope, and execution in a lucid and comprehensive manner; refuting what is erroneous, and approving what is right; the whole executed in such a manner as to give the reader a general idea of the work, and a correct knowledge of its great distinguishing features and characteristics. In addition to this class of compositions, we want dissertations, essays, Biblical exegeses, biography, sketches, (historical or descriptive,) literary notices, &c.

It may fairly be doubted whether the real importance of such a work has as yet been properly estimated, either by the membership or the ministry. The Methodists may truly be denominated a reading community. But multitudes of them neither have the means to purchase *many* books, nor the time to wade through ponderous tomes. To them it is of immense importance that they should be furnished with a periodical which presents, in a condensed form, the substance of the great mass of English and American literature, freed from the obnoxious and deleterious principles which often more than neutralize the good with which they are associated.

To the traveling preachers whose itinerating course of life and limited means render it impossible to furnish themselves with extensive libraries, and many of whom labor in fields situated at a distance from the publishing establishments and book marts of the country, such a work is admirably suited. This fact appears so obvious, that it is scarcely accountable that so little interest has heretofore been taken by our traveling ministry in the Magazine and Review; a work which, with all the disadvantages under which it has labored, certainly has been worthy of a larger amount of patronage than it has received. More time and attention will be devoted to the matter of the future series, and it is confidently hoped that the entire mass of our ministry, traveling and local, will find it to their advantage to become subscribers for the work, and to aid its circulation among our people and friends.

The theological and literary Reviews which are published in Europe

and America go far toward giving character to the literature of the age. Numbers of these are under the control of other denominations of Christians, who make them to serve the interests of their institutions, doctrines, and usages. All this they have a perfect right to do, and their doing it is an exhibition of wisdom in the adjustment of their means to the ends which they wish to accomplish. Our Presbyterian brethren in this country have armed all their important positions with this kind of heavy ordnance. Their quarterlies, filled with the highly wrought productions of their best writers, issue from all our principal cities, and take a wide sweep over the country, exerting an incalculable amount of influence over the taste, the literature, and the theology of the country. In this mode of enlightening the public mind, and of giving direction to the current of investigation upon the most important subjects, they are vastly ahead of us.

But a short time since they exercised a controlling influence over almost the whole of our literary institutions. We saw ourselves subjected to incalculable disadvantages, for the want of seminaries and colleges of our own; and under the guidance of divine Providence were enabled, within the term of a few years, to make the supply almost or quite equal to the demand. We are now reaping the first fruits of our labors in this department; and no one can be so blind as not to see that already we have gained an enviable eminence from the success which has attended our infant institutions of learning. For all this we have abundant cause to bless the God and Father of all our mercies,—that he has so graciously succeeded our humble exertions to control the education of our own children, and to take an active part in forming the character of the rising generation. In this we invade no man's rights, but, as we conceive, simply do our duty.

And shall we leave another, and scarcely less important department of labor to be occupied wholly by others? Shall we not sustain, and *well* sustain, *one* Quarterly Review in this vast republic? And shall this enterprise turn out a failure for want of interest, energy, or intellectual resources? It is not possible. Did we think otherwise we should be obliged to abate vastly the estimate which we have placed upon the taste and the spirit of our ministry and people.

It is the genius of Methodism to enter every open door, and to supply every agency called for by the exigencies of the times. Now, it strikes us, that here is a wide door open; an instrumentality called for, which, under the circumstances, is absolutely indispensable. We are aware that our "sling and stone" in former times brought down many a proud Goliath. But this is no proof that *now*, after God has put into our hands swords and shields, and engines of war, that we

have no need of them ; and that our institutions can be defended and brought up to the desirable point of efficiency and successful operation without them. Indeed, all the resources within our reach should be called into requisition, and the instruments by which others are exerting such a mighty influence over the intelligence of the age are not to be judged unimportant to our success and security.

Once we did well without our Advocate and Journal ; but who would think of dispensing with it now ? Should it cease to make its weekly visits to our people, what could now compensate them for the loss ? How would the ways of Zion mourn, and how soon would our growing institutions begin to wither ! How would our enemies triumph over us, and say, " Aha ! so would we have it ! " But however necessary our weekly paper is, it cannot meet all the wants of our church. A newspaper is necessarily fugitive in its character. Though the *effect* be ever so lasting, the form and the general character of the matter are such, that from week to week one number passes into oblivion and gives place to its successor. Now it will be obvious upon a moment's reflection, if no experiments had ever been made, either by ourselves or others, that we would still need a periodical of more permanent character, devoted to more extended investigation, more strictly literary, and profoundly critical.

As to the doctrinal views which are to characterize the Review, no material change will, of course, be anticipated. In general, we stand upon the broad ground of our common Christianity : but so far as we are *distinctive*, we most unequivocally say, we are in doctrine a *Wesleyan*, and in both doctrine and discipline an *Episcopal Methodist* ; and, consequently, may be expected to sustain, to the best of our abilities, the doctrine, discipline, and institutions of the Methodist Episcopal Church. But while we thus freely expose our distinctive peculiarities, we hope we shall not be considered exclusive. We shall indeed be, as we have ever been, most happy to meet our brethren of all other orthodox denominations on general principles, and shall most freely and cordially shake hands with them upon all common ground. So far as our common Christianity is concerned, we shall not be backward to acknowledge them as fellow-laborers in the kingdom and patience of Jesus Christ—and hope we may not be counted unworthy to enjoy a share of their confidence. We hope not to be so faulty as wantonly to wound the feelings of any with whom we may find it necessary to differ in opinion ; but should we be so unfortunate as in an unguarded moment to inflict unnecessary pain upon a friend or an enemy, timely and honorable correction, we trust, will set us right. While we shall not deprecate liberal and enlightened criticism, we scarcely need say that we make no pretensions to

infallibility, nor indeed to an amount of shrewdness and foresight which renders us invulnerable. We shall probably sometimes miss our course. And what we desire under such circumstances is, that our "eyes may see our teachers, and our ears may hear a voice as it were behind us, saying, *This is the way*, walk ye in it." To this voice, from whatever quarter it may come, if it shall be characterized by the attributes of truth and wisdom, we shall most promptly yield due submission. Our object is, with our feeble powers, to serve the best interests of the church and of the world. And in pursuing this object, wherever we see the path of duty clearly delineated, there, by the help of God, we shall direct our course.

In conclusion we would say, that though we have given considerable prominence to the *literary* character which it is contemplated to give our work, we must not be understood to intimate that it is not to be a *theological* and *religious* periodical. Science and literature never thrive so well nor appear so lovely as when they acknowledge the paramount claims of religion, and implicitly submit to her supreme mandates. We should wish to have our work present a fair specimen of *sanctified* learning—learning harmoniously blended with religion. Were it designed to make the "Methodist Quarterly Review" a *merely literary* publication, and not designed that it should be employed directly in the exposition and enforcement of the great doctrines and duties of Christianity, we might well doubt whether we had not mistaken our calling in assuming the duties of our new appointment. But as it is, we enter upon our work under a strong conviction that our labors are to hold a direct connection with the great purposes of our Saviour's mission among men. And well may we, in view of the sanctity of the object, and the vastness of the work, exclaim, "Who is sufficient for these things?" May the great Head of the Church shed upon us the rays of heavenly light, to teach us what we know not, and inspire our heart with an unconquerable zeal for the truth of God and the salvation of souls, to impel us forward in the discharge of our arduous and responsible duties. And when the "laborers" shall be called to receive their "hire," may it be ours to receive the reward of a "good and faithful steward of the manifold grace of God." This honor we ever hope to seek above all the honors, pleasures, and treasures of this poor world.

GEO. PECK.

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